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# The Outlook of Missions

Volume XIV

Number 4

April, 1922



THE readers of THE OUTLOOK OF MISSIONS will be pleased to look upon the face of its senior editor, Dr. Allen R. Bartholomew, the efficient Secretary of the Board of Foreign Missions. A host of friends in the Reformed Church and in other communions join in congratulating him on twenty years of service as Secretary and thirty-five years as a member of the Board of Foreign Missions. This long period of service links the name of Dr. Bartholomew inseparably with the work of Foreign Missions in the Reformed Church. He has won for himself a large place in the esteem and affections of a grateful constituency

in America, as well as in the Orient. His genial personality has endeared him to all his associates and his ardent love for the cause which he represents has made him a commanding leader throughout the denomination. He is carrying his many arduous duties and responsibilities with singular grace and force. He has served as Secretary of the Board of Foreign Missions during a period of great stress and strain and has developed the work in a remarkable way. The Board of Foreign Missions honored itself by thus honoring its leader. The expressions of appreciation and affection were well merited and the tokens of reward properly bestowed. We wish him many more years of useful service in the Master's Kingdom, with strength unabated and vision undimmed.

*CHARLES E. SCHAEFFER, General Secretary,*  
BOARD OF HOME MISSIONS.



It is not too early to begin to plan for attendance upon the Summer Conferences. From all indications conference accommodations will be taken up early. Last year several of the Educational Institutions were taxed to the limit to provide accommodations for the summer conference delegates. Reservations will be made in the order of their receipt. *Preference will be given to delegates who are sent to represent congregational organizations.* In order that these

organizations desiring to send delegates and persons desiring to attend as delegates may make their arrangements as speedily as possible, the dates and places of the Summer Conferences are herewith given.

<b>Hood College</b>	Frederick, Md.	July 10 to July 17
	REV. S. C. HOOVER, Frederick, Md., Chairman	
<b>Catawba College</b>	Newton, N. C.	July 15 to July 21
	REV. L. A. PEELER, Kannapolis, N. C., Chairman	
<b>Kiskiminetas Academy</b>	Saltsburg, Pa.	July 22 to July 29
	REV. A. B. BAUMAN, Johnstown, Pa., Chairman	
<b>Heidelberg University</b>	Tiffin, Ohio	July 29 to August 5
	REV. G. T. N. BEAM, Dayton, Ohio, Chairman	
<b>Theological Seminary</b>	Lancaster, Pa.	August 5 to August 12
	REV. HOWARD OBOLD, Quarryville, Pa., Chairman	
<b>Ursinus College</b>	Collegeville, Pa.	August 14 to August 21
	REV. H. I. STAHR, Bethlehem, Pa., Chairman	
<b>Mission House</b>	Plymouth, Wis.	August 21 to August 28
	REV. E. L. WORTHMANN, South Kaukauna, Wis., Chairman	
<b>Y. W. C. A.</b>	Indianapolis, Ind.	August 28 to September 3
	REV. W. H. KNIERIM, Indianapolis, Ind., Chairman	

## BOARD OF HOME MISSIONS

### General Fund Receipts for February

Synods:—	1922	1921	Increase	Decrease
Eastern .....	\$5,858.47	\$7,018.52	.....	\$1,160.05
Potomac .....	2,056.63	4,212.19	.....	2,155.56
Ohio .....	2,028.77	2,652.73	.....	623.96
Pittsburgh .....	1,150.00	1,675.00	.....	525.00
Interior .....	150.00	150.00	.....	.....
German of the East.....	715.00	562.38	152.62	.....
*Central .....	.....	15.00	.....	15.00
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
Jewish .....	240.87	15.00	225.87	.....
†W. M. S. G. S.....	3,862.60	1,553.05	2,309.55	.....
Y. P. S. C. E.....	10.00	.....	10.00	.....
All other sources.....	236.73	135.00	101.73	.....
<b>Total .....</b>	<b>\$16,309.07</b>	<b>\$17,988.87</b>	<b>\$2,799.77</b>	<b>\$4,479.57</b>
Decrease for the month.....				\$1,679.80
Decrease for the year, since July 1, 1921.....				\$1,965.33

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$386.25 additional for Church-building Funds and other causes.

# The Outlook of Missions

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# The Quiet Hour



I am come that they might have life, and that they may have it more abundantly.

—John 10:10.

When we cease from our works, God works in us. When we cease from our thoughts, God's thoughts come into us. When we get still from our restless activity, God worketh in us both to will and to do of His good pleasure, and we have but to work it out.

—A. B. SIMPSON.

Every soul born into the world has to decide whether it is going to climb up into union and affinity with the spiritual world through the staircase of the Spirit, or whether it is going to descend into contact with the material world and allow the material world to dominate it.

—F. B. MEYER.

The secret of moral advance is to transform interest in oneself into interest in the Kingdom of God.

—B. H. STREETER.

My God, I shall pray unto Thee tonight  
For all poor men and women in the world  
Who have known neither youth nor beauty nor  
delight,

Neither Thy Grace nor any earthly graces,  
And who, poor tragic caricatures, bear not  
Thy holy imprint on their faded faces.

—GUY CHARLES CROS.

Many preachers today would preach better if they did not try to do so many different things. Many a church would be more efficient in extending the kingdom of God if the people would allow their pastor to do the specific task to which he has been called.

—CHARLES E. JEFFERSON.

“Why should I walk with dread  
The pathway I must tread  
From day to day?  
While at my side shall stand  
One with a pierced hand,  
I cannot stray.”

O friends! lift up your hearts to God that  
He may make them large with His love.  
Open your eyes to the meaning, and breadth  
and beauty of God's kingdom, and the great-  
ness of that kingdom will stimulate you to  
thoughts and endeavors that will refresh your  
hearts with surprising revelations of life's  
loveliness and worth.

PHILIP MOXOM.

We have a God who delights in the impos-  
sible, who challenges the meanest of his follow-  
ers to attempt that which no man ever has  
attempted, and to succeed.

—SAMUEL M. ZWEMER.

What makes all high-sounding talk about  
life seem unreal is that it does not come fresh  
and authentic from a man's own spirit. The  
man himself does not seem to have a firm  
enough grip of what he is saying. He uses  
words easily which, if he were feeling at the  
moment what he is saying, he could use only  
with difficulty and with awe.

—JOHN A. HUTTON.

It is so little that is needed for righteousness;  
we are all so truly made,  
If only to our making we were true.

—JOHN DRINKWATER.

Be not too busy with thy work and care  
To look to God, to clasp thy hand in his;  
Miss thou all else, but fail thou not of this;  
Thou need'st not all alone thy burdens bear;  
Listen and wait, and learn to do his will;  
His love and service all thy life shall fill.

## THE PRAYER

DAY by day Thou dost appoint our portion, especially revealing Thy glory in the dear Son of Thy love, and calling us into His Kingdom of service and blessedness. May this be our love of Thee in Him, that we love one another and keep all His commandments. Amen.

—RUFUS ELLIS.

# THE OUTLOOK OF MISSIONS

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VOLUME XIV

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## ADDRESSES DELIVERED AT THE TWENTIETH ANNI- VERSARY OF REV. ALLEN R. BARTHOLOMEW, D. D., AS SECRETARY OF THE BOARD OF FOREIGN MISSIONS

The Committee in charge of the Anniversary Program feels that such a rare and important occasion should not pass without a fitting record. We are happy, therefore, to be able to share with the readers of *The Outlook of Missions*, many of whom know Dr. Bartholomew personally and love him for his unselfish devotion to the work, the interesting addresses delivered at Grace Reformed Church, Philadelphia on the evening of March 7, 1922.

JAMES I. GOOD,  
ALBERT S. BROMER,  
JOHN H. POORMAN

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### Words of Welcome

By REV. URBAN C. GUTELIUS

You have a long program before you this evening, but I would like to have just a minute to tell you all how welcome you are in Grace Church. Words cannot express our feelings so far as welcome is concerned. We feel highly honored; we feel especially honored in having you with us tonight. It has been a long time since such a distinguished body has been gathered in Grace Church; representatives not only of the churches in Philadelphia, but, I am sure, representatives of the Reformed Church in the United States; so when the matter was brought to our attention, we immediately seized the opportunity. We felt that your presence here tonight would be an inspiration to us, a blessing to us as well as to yourselves.

As a congregation we have always tried to be missionaries, we have always tried to be loyal to our missionary interests, both the Home Board and the Foreign Board. So far we have not been obliged

to devote our Foreign Mission Day offerings to the apportionment, and I trust the time will never come when we shall devote it to anything else than to a special offering. We wish we could do more for Foreign Missions. One of the ambitions of the pastor of Grace Church is that Grace Church shall, in the near future, not only support a pastor in our midst, but a pastor in Japan or China, or possibly in both places.

We want to congratulate the Board of Foreign Missions on the fine work it has been doing for the past twenty years. We want to congratulate you on the success that has crowned your efforts, but especially as a congregation, as well as a Reformed Church in the United States and in Philadelphia, we want to congratulate Dr. Bartholomew. Dr. Bartholomew has a very warm place in the hearts of all the people in Grace Church as doubtless he has a warm place in the hearts of all the

people in the churches of Philadelphia and elsewhere. If no other honor should come to Grace Church, it is an honor that he should celebrate his Twentieth Anniversary as Secretary of the Foreign Mis-

sion Board in Grace Church and we wish him, with all our hearts, Godspeed, and we pray that God's blessing may rest upon him. I extend to you our heartiest and sincerest welcome.

### Response

By REV. ALBERT S. BROMER

In response to the words of welcome of the pastor of Grace Church, in behalf of the Board of Foreign Missions, I desire, first of all, to express our appreciation of this invitation and to say that we are glad, after twenty years, that this congregation felt warranted to ask the Board of Foreign Missions to come again. You will pardon me when I say that I am deeply moved on this occasion. As a pastor of this church for twenty years, I love Grace Church; the cause of Foreign Missions is very near to my heart; and the personal element which centers about our beloved brother adds a peculiar charm.

Twenty years ago it was my privilege, as pastor of this church, to make the address of welcome. By a strange coincidence, it falls to my lot tonight as a member of the Board of Foreign Missions, to respond to the address of welcome. When we invited the Board to hold its meeting in this church twenty years ago, we had no intimation of what was to take place in the business session that was held in the afternoon. We were entirely unconscious of the fact that that particular meeting was to be epochal in a most special way, that holding that meeting in this church would make it historic in the sense it has. I wish to say to the people assembled here, who are members of this church, while we were unconscious of what was to take place at that meeting, the invitation to the Board to hold the afternoon and evening meetings in this church was the natural expression of a broader vision, a growing sense of duty and responsibility.

Becoming more and more interested in Foreign Missions, it was the most natural thing that we should want to become better acquainted with the work of the Board and so we invited the members to meet with us. It so happened that the Board stood at the threshold of expansion, there was urgent need of a leader. God always provides a leader when the occasion arises,

and under the guidance of the Holy Spirit, the hearts of the members were directed toward our good brother and he was elected to the secretaryship, the twentieth anniversary of which we celebrate this evening. You will pardon a degree of pride which is ours tonight for what the Board has accomplished in twenty years. A glance at statistics reveals the fact that the real period of expansion in Grace Church began coincident with that memorable meeting two decades ago. From that time forth our vision broadened. As a member of the Board now in expressing appreciation of your courtesy, I am doubly glad that the administration of our brother has warranted our coming together today in commemoration of the anniversary of his election.

The occasion called, first, for a man of vision and that man was found in Dr. Bartholomew. There was need also for a man of faith. This qualification, too, was found in our Secretary. There was required, also, a man of deep humility, of earnest consecration to the cause. Dr. Bartholomew proved to be the man. For the Board, let me add that while we have a glorious record, we know that there still remains much to be done, and we ask of you, as a unit in the home base, to stand by the Board in future years as you have stood by it in the past. May Dr. Bartholomew find in the assurance of the advancement of the Kingdom the crowning success of his labors and the fulfillment of the hopes we entertain tonight. We thank you for your kindness, your courtesy and your thoughtfulness as expressed in the invitation to hold the anniversary exercises in your church.

**ALL TOGETHER!**

**For 1000 New Readers During  
First Week of May!**



## A Statement by President James I. Good

Dr. Van Horne was the first President of our Board of Foreign Missions. He is now living, at the age of over 80, in New York State, and has been in good health. He caught cold recently and his doctor has forbidden his coming to this meeting where he was to have been the Guest of Honor. He became President of our Board in 1878 when the Board was virtually organized. Dear friends, you can hardly realize the situation at that time. We had a missionary in Syria, Rev. Dr. Benjamin Schneider, from 1840 to about 1862 or 1864, and from that period on until 1878, we had no missionary. But I want to tell you that there were hearts in our Church then that were groaning over the fact that our Church had no foreign missionary. No sooner had the Peace Compact been arranged for at the General Synod of 1878, than the Board of Foreign Missions was organized and Dr. Van Horne was made President. It is our great regret that he has not been able to be with us here, and I simply want to

say that that Board under which he was President had a great many difficulties. I remember with what anxiety Mr. Kelker, the former Treasurer of the Board, said, "We now have one missionary in Japan and if he should die, we have none and we must send another." And so they sent the second and by and by a third and so on. We are gathered here to give honor to Dr. Bartholomew. I have been in the Board longer than his Secretaryship, although he is longer than I am in the Board, and I want to say that our condition as a Board today compared with the condition when I went in the Board many years ago, shows the tremendous progress our Board has made under his efficient leadership.

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### Note

Dr. Van Horne had prepared an address on the theme, "Christ Our Comfort, the Missionary Watchword of the Reformed Church." It will appear in the May number of THE OUTLOOK OF MISSIONS

## The Board and the Secretary

By REV. CHARLES E. CREITZ, D.D.

AT an Open Forum a few weeks ago, I heard a Chinaman, who accompanied the Chinese Delegation to the Washington Arms Conference, say, in discussing the matter of his speech, that one of his American friends told him to make it brief, as western audiences were not accustomed to long addresses. On his inquiry as to what should be the length of his speech, his friend said, "Your speech should be like a woman's dress, just long enough to cover the subject." If I were to consider only the physical proportions of my subject this evening, my address would not need to be long, but in the light of the old adage that the most valuable things are put up in small packages, I wish that the fifteen minutes allowed for my address, could be at least thirty.

Great leaders, like poets, are born and not made, and God does not create many of them in comparison with the number of ordinary folk. Therefore all great in-

stitutions are on the lookout for leaders. The Foreign Mission Board of your Church conducts the biggest enterprise that any institution in our denomination is carrying forward. We are conducting a school system in Japan that runs all the way from the kindergarten to the college. We have the largest male college in our denomination under our charge. We carry on a system of education somewhat similar to this in China. We are conducting hospitals and employing physicians and nurses, and we are building chapels and churches and schools and colleges. We are finding and helping in the equipping and commissioning of the choicest young men and women of our denomination. We are carrying forward a great educational program along foreign missionary lines all over the home field. And all this involves an expenditure of almost half a million dollars annually. There is no other institution in our

Church which begins to equal, in the scope of its interests and endeavors, the work of your Foreign Mission Board, and the throbbing heart of this vast enterprise is Dr. Allen R. Bartholomew.

In thinking over this subject of the Secretary of a Foreign Mission Board, I began to inquire as to what should be the qualifications of such an individual. In the first place, I felt that such a man should have a passion for souls; next, that he should have the international mind and world outlook; then that he should be of a tolerant and sympathetic disposition; he should also be an executive far above the ordinary in ability; he should be a man of unconquerable faith, and last, but not least, he should be a man with a sense of humor. I felt that Dr. Bartholomew fills in the outlines of this picture completely and then some. Everyone who knows him, knows his deep passion for the salvation of men. With the old Roman he could say, "I am a man and nothing that is human, is foreign to me." When you meet him, you instinctively know that you are in the presence of a man like yourself, who understands you and sympathizes with you; that he has an interest in you; indeed that he desires your best welfare.

He has long ago discovered that no part of the world can be completely saved until the whole world is saved. He has always had a world vision and he has always had the international mind which, of course, he caught like all other men of this mind, from the first great internationalist, the Lord Jesus Christ himself. All races, therefore, have been swept within the embrace of his interest and his affections and his purposes. He has always been willing to endure any kind of sacrifice and hardship in order to make real in his life this conviction. He is a man of refined and sensitive taste. But he was willing, some years ago, to go to China and Japan and endure the habits and customs of a civilization that, to say the least, in large sections of the nations that he visited, is far below the refinement and the culture of our American Christian civilization.

He has that spirit of toleration which comes from sympathy, which I think is

the power of putting yourself in the other man's place. How charming has been his association with other denominations, with the Secretaries and workers of other Mission Boards and with the missionaries of other denominations. There is nothing bigoted in our Secretary and because of this ability to see things, through the eyes of others, he has always maintained the most cordial and therefore the most effective associations with other bodies of Christian people who, like ourselves, are engaged in the great enterprise of making the Gospel known to the ends of the world and this same spirit constantly manifests itself in our Foreign Mission Board. We do not always see things alike. We do not always agree with him and he does not always agree with us, but that congenial spirit of his never forsakes him, and though he may be defeated for the time being, he is always gracious and kindly and able to put himself in the place of the other.

He is an executive of extraordinary ability. Few of us realize what it means to have a man conduct efficiently such a vast scope of varied and different activities as lie in the charge of this one man. He is so willing to bear the responsibilities and burdens of his office that some of us sometimes feel that if there is any weakness in his powers as an executive, it is a backwardness to allow his associates to bear greater responsibility; but his generous heart is always ready to shoulder more than his share of the task in which he may have a part.

And what unconquerable faith! He has often shamed the members of the Board by a faith that will simply insist on removing mountains of difficulty. Mountains around which some of the rest of us would be willing to go because it would be an easier road, or in front of which we would be ready to halt. But never Dr. Bartholomew. His faith has been one of the greatest assets to the Reformed Church. Often, have I seen him standing practically alone, but unmoved and winning by his unconquerable determination, or better still, the word with which I began—faith. I prepared this speech, before today, but this afternoon something happened that made me think of

the last point of my address. I said the last but not the least important characteristic of the missionary Secretary should be a sense of humor. This afternoon the recommendations of some of our missionary candidates were read before the Board, and one of the persons who wrote out a recommendation for one of the young ladies said among other things, "She has a fine sense of humor." As soon as Dr. Bartholomew read that he paused, and said, "God bless the humor." I thought, why there it is. I always believed that it was there, but now that he said it himself I knew that it was there. Ah, the burdens and the agonies that a foreign missionary Secretary often carries on his heart. Burdens and agonies that would crush an ordinary mortal. But again and again have I seen the swelling tears in Dr. Bartholomew's eyes give way to that irresistible bubbling of humor out of the depths of his soul and the tension of the burden that the Board was struggling with was relieved. It is a remarkable thing that this sense of humor belongs to nearly all men who have been carrying stupendous and almost unbearable tasks. We are always referring to that characteristic in the great martyr President of the Civil War and Dr. Bar-

tholomew has just that characteristic without which I think he would have broken ere this.

It looks as if the fifteen minutes for my address are past and I can, therefore, say only a word in closing. For the Board I wish to say that I thank Almighty God for having sent Dr. Bartholomew to the men who twenty years ago constituted this Board, or sent these men to Dr. Bartholomew. As surely as John the Baptist was a man sent from God, I believe that Dr. Bartholomew was a man sent from God to our Church at that particular period of our history, and I express the wish and I know it is the wish of the Board, that for another score of years or more, he may be the great leader of our denomination in the greatest and most glorious task which has been assigned to the Church of Jesus Christ, namely the carrying of the Gospel of Redemption to the ends of the earth, and when we remember the promise that those who wait upon the Lord shall renew their strength, and when we are sure that Dr. Bartholomew is day by day renewing his strength at that fountain, may we not cherish the conviction that this wish is not an idle dream.

### The Missionaries and the Secretary

By REV. HENRY K. MILLER

IT is regrettable that there was not sufficient time to permit the Reformed missionaries in both China and Japan to speak for themselves by way of congratulating Dr. Bartholomew on having reached the twentieth anniversary of his appointment as Secretary of the Board of Foreign Missions. As it is, I am to speak in their behalf without their knowledge and consent, and it is quite possible that my words will not adequately convey the sentiments of esteem and love for Dr. Bartholomew that they would be only too glad to express themselves, did circumstances permit.

A cynical world advises that no man be praised until he is dead. Moreover, after a man is actually dead, it is customary to eulogize him, and to refrain carefully

from saying anything derogatory to his character, according to the Latin proverb: *De mortuis nihil nisi bonum*. How unsatisfactory and futile such a custom is! In the words of the English poet, Thomas Gray:

"Can honor's voice provoke the silent dust,

Or flattery soothe the cold dull ear of death?"

I for one am glad for this opportunity afforded us missionaries to say our words of praise now, while our honored Secretary is still with us to enjoy whatever satisfaction and encouragement may be derived from such words.

A sure test of an executive officer's efficiency is the *morale* of the working force. It is quite possible for such an

officer to be capable in every other respect, while failing to command the confidence and affectionate loyalty of the workers under him. In modern times especial emphasis has come to be placed upon the human element in administration, without which good team-work is impossible. I believe that it can be said truthfully that the Church's force of missionaries in both China and Japan are contented and happy. Their relations with the Board of Foreign Missions in general and with Secretary Bartholomew in particular are eminently satisfactory, so that there is no need for waste of precious energy in friction. This happy state of affairs is due, not primarily to skill in handling people, though Dr. Bartholomew can be diplomatic when necessary, but to the fact that our Secretary has a large heart. Those of us who have been fortunate enough to enjoy considerable personal contact with him, willingly testify to the spirit of genial friendship that he invariably manifests towards us, while those who know Dr. Bartholomew mainly through correspondence, certainly must have been impressed with the fine spirit of comradeship that breathes through his written words. Our Secretary has carefully refrained from posing as a master over us, and his letters uniformly show that he is heart and soul with us as a co-laborer in the service of our common Lord Jesus Christ. Indeed, Dr. Bartholomew in his letters gives one the impression that he esteems us missionaries better than himself. To us, there is a total absence of harsh criticism, though, of course, on occasion he has been obliged to disagree with a whole body of missionaries. When such a difference of opinion arises, the decision is given, not in a spirit of lordly superiority, but with all due deference for our opinions and even with a willingness to be convinced to the contrary by new facts. Is it not evident how easy and pleasant it is for missionaries to work under such a Secretary?

The business world is coming to value this element of humanity in executive officers as one of its greatest assets, something that is worth paying for in the form of high salaries. We, of course, do

not know how large a salary Dr. Bartholomew could command as head of a business concern handling the same amount of money as our Board, but it certainly ought to be a source of great satisfaction to the Reformed Church that it can command at very much less of a salary than the business world would gladly pay, not only the technical efficiency, but especially the hearts of men like our Secretary, who without measure toil from love of their work and love of their fellows, rather than from love of gain.

Speaking somewhat more in detail, I would say that we missionaries have confidence in our Secretary's fairness. It must not be supposed that foreign missionaries are angels. They have not yet been made perfect, and, like their brethren who serve God in so-called secular pursuits, their moral and spiritual improvement is being worked out gradually through the faithful performance of Christian duty. We are men and women of like passions with you. Hence there come times when we are tempted to think that we are not treated fairly, that the particular work in which one is engaged is not accorded the support that one has a right to expect, or that some one else's work is favored at the expense of one's own. Sometimes the so-called evangelistic missionaries are tempted to complain that the Board of Foreign Missions or the Secretary expends an undue proportion of the available money and working force upon the educational branch of our foreign missionary operations. Recently during the discussion at a certain missionary conference, rather to my astonishment somebody asked whether it was really true that the Japan Mission received more than its share of money and missionaries, as compared with China's allotment. Now, I mention these details simply to show that we missionaries have the same human frailties as other people, so that when our Church does not furnish supplies as abundantly or as rapidly as we would like, we are liable to the temptation to feel that unfair discrimination has been made in the distribution of what supplies are actually available. Of course, when resources are both uncertain and inadequate, it is impossible always to say just

how to divide them up to the best advantage. Afterwards changing circumstances would justify a different distribution. Personally I have come to be thoroughly convinced that our Secretary (and our Board as well) has meant to be quite impartial, and has tried to apportion funds and missionaries as fairly as circumstances permitted. To this conclusion I believe the other missionaries also are driven in their calmest moments.

Another trait in our Secretary that we missionaries admire is his invincible optimism and his venturesomeness. These words are but modern equivalents for the religious term "faith." Like every other great enterprise, the cause of foreign missions has its ups and downs. Even in such a comparatively small denomination as ours, sectional or other feelings sometimes affect the Board's income and thus produce a state of uncertainty. Moreover, economic and social changes may also interfere with the regular receipt of funds and their normal growth in volume, and also with the number of missionary volunteers. Like the Foreign Mission Societies of other denominations, our Board has nearly always had to carry on its work on a credit basis. I myself do not remember when the Board was out of debt. However, these conditions have never really discouraged Dr. Bartholomew permanently. Gloomy as a situation may have been, even though a temporary halt to expansion had to be called, yet our Secretary's resilient hopefulness soon reasserted itself and he led the Board to go forward, believing that the needed resources would be forthcoming. Who today will say that this faith was not justified by the outcome? Of course, foolish recklessness is to be deprecated, but within bounds, taking risks in the expansion of our foreign missionary work is simply showing one's faith by one's works. Neither man's business nor the Lord's can grow without this spirit of enterprise, and, unless the accumulation of a debt goes beyond the Church's ability ultimately to pay, borrowing money for the purpose of carrying on and expanding our foreign missionary work is both good business and also a tangible evidence of faith that the Board's labor is not vain in

the Lord. Dr. Bartholomew has proceeded on this great principle of faith in the shaping of the Board's policy. Personally I am glad to pay my humble tribute of admiration for a man who has shown himself unafraid to take risks for God in Christ, and I feel confident that in this I am voicing the sentiments of the other foreign missionaries also.

There are other qualities in Dr. Bartholomew's personality that are admirable, but sufficient has already been said to show that we missionaries appreciate the fact that we have a Secretary of whom we can be proud. By way of concluding this tribute, I would not only congratulate Dr. Bartholomew upon the successful administration of an office that continually offers new opportunities for usefulness, but also express the fond hope that, if God so will, he may be spared many years for service in the great cause he and we both love. Our Secretary has had to do his great work with a physical constitution that is naturally not robust, so that his perseverance and industry are all the more praiseworthy. He has now reached a point in his career when he could with honor retire from his arduous position, but we missionaries trust we may long enjoy the advantages of his leadership and counsel, and the benefit of his stimulating sympathy and friendliness.

### "A Little Child Shall Lead Them"

The smile of a child is winsome and bright

It takes away gloom—and thrills with delight,

Forebodings and shadows will all fade away—

But the smile of a child—in the heart will stay.

The hand of a child—how it holds you fast—

How it won't let go—until life is passed—  
It holds your heart—it grips you tight,  
And it leads you on—out into the light.

Our master was once a little child too—  
He holds our hands—and guides us true  
If we only will listen—as He bends quite low—

And tells us the story of the time long ago.

—ELIZABETH W. FRY.

## Our Woman's Work and the Secretary

By MRS. B. B. KRAMMES

You know astrologists say that astrology is the voice from heaven. If that be true then the star of God's good-will was poised high in the heavens in 1887, for in that year Dr. Bartholomew became a member of the Board of Foreign Missions and the Woman's Missionary Society of General Synod was organized. Thus began the close relation and bond of sympathy between Dr. Bartholomew and the women of our beloved Reformed Church. Although the Woman's Missionary Society came into being by voted consent of the General Synod, at that time she was very much like the daughter in a Chinese family. Some members in the Reformed House of Faith said, "She is of no use. She can do us no good," and some even went so far as to say, "Let us cast her out."

But the child grew in usefulness and strength and when the young society was fifteen years of age, she passed through a most important period, vital to her future life, and in that same year, 1902, Dr. Bartholomew was elected Secretary of the Board of Foreign Missions. From that time on we traveled very closely together, through storms, clouds and sunshine, always emerging with a better understanding of the problems in question. Today sunshine predominates, and the Woman's Missionary Society grew in strength and comeliness, and now our Boards are becoming very attentive to the once neglected maiden, and there is great fear that she may be led to commit polygamy. Dr. Bartholomew was always a very close friend of the women and a great sympathizer with the work, always looking into the very depths of the hearts of our women.

All women's organizations in all denominations were organized for the express purpose of elevating the womanhood and the childhood of the world. Our Woman's Missionary Society was no exception, and today in this growing national consciousness in small and large nations, whether heathen or Christian, there is that one dominant thought that we must have better homes if we

wish better nations. That is the duty of the women of today. In a recent number of the "Missionary Review of the World," this was brought out very prominently. If we wish to lead our people of the mountains of the South into a better light, we must give the women of those homes a better education and a higher ideal of the Christian life. Even in the secular papers of today this fact is emphasized, that the prosperity of nations depends upon the Christian homes. Therefore we must reach the women. In all our relations with the Boards of Home and Foreign Missions we have the one dominating thought that our part of the work must be the elevation of the home. Therefore we cannot neglect the women.

When we lay at the feet of the Board buildings for the training of Christian women as well as the funds for the support of Bible Women, nurses, kindergartners and teachers, we are but doing one of the great parts of the missionary enterprise in the world. Lest you might not quite understand just what this means, let us not forget that the women of the Church are also giving their share as members of the congregation towards the apportionment. This Dr. Bartholomew has never forgotten. He is always courteous to the women. If there was anything that might lead to our enlightenment, the doors were not opened just so far that we might have a glimpse, but were thrown wide open that we might look in, and see for ourselves. Dr. Bartholomew looks into the very heart, forgetting whether man or woman, it is the soul that dwells within the body that appeals to him. God looks on the soul and deals with souls.

We must keep our records so clean and our faces ever turned to God in order that misunderstanding may become understanding when our motives are fully known. Dr. Bartholomew loves the cause of Missions, and I have often thought if our members were filled with his fire and zeal then our work as a Church would be more than finished in many ways. If we were filled with one-half of this zeal we

could lengthen our cords in China and Japan and have a Persian Mission on the Eastern Coast of the Persian Gulf. This fire and zeal which should come to every Christian would lift many a load from the hearts of the Board members. Whenever you contribute, not only to the Board but to the women's cause for the elevation of the women, remember that you are doing a work which leads to a greater life in the Kingdom, and our

great task today is to build the Kingdom of God which rests upon the Christian home. And now in behalf of the Woman's Missionary Society of General Synod I wish to extend to Dr. Bartholomew our most hearty congratulations upon his Twentieth Anniversary, and I pray God that His richest blessing may rest upon a long and continued service of loyalty and efficiency.

### Congratulatory Letters from Board Secretaries

By DR. WILLIAM E. LAMPE

Mr. President:

In speaking as the representative of the Secretaries of the Foreign Mission Boards of the United States and Canada, I feel that I am authorized to represent them, for they have asked me to do so. I have here a number of letters, and not one of them is addressed to the Board, nor is any member of the Board mentioned by name; all of the letters are addressed to Dr. Bartholomew, although he has not seen one of them. It would take too long to read these letters, but I have read all of them several times and I wish that every one of you could have the joy I have had by being privileged to read them.

The first letter is from Dr. James Endicott, Secretary of the Board of Foreign Missions of the Canadian Methodist Church, and this year the Chairman of the Foreign Missions Conference of North America. The second letter is from Dr. Paul de Schweinitz, of the Moravian Church, who is Chairman of the Committee of Reference and Counsel of the Foreign Missions Conference of North America. And the third letter is from Fennell P. Turner, who is the Secretary of the Foreign Missions Conference. I shall read the letters of Dr. Endicott and Mr. Turner, because they embody many of the thoughts expressed by others. Three sentences from Dr. Endicott's letter are especially worth noting: "I am sometimes at a loss to decide whether Missionary Secretaries belong to 'the noble army of Martyrs' or to 'the glorious company of the Apostles,' but men of your fine spirit certainly help to make the Secretarial body

'a goodly fellowship.' Warm congratulations on the work done by you in the past, and best wishes for the years to come. I would like to include Mrs. Bartholomew also in both congratulations and good wishes."

Part of Mr. Turner's letter shows the high regard in which he is held by men in other denominations: "I am sure, as you look back over the twenty years which have elapsed since you became the Secretary of your Board, you see many evidences of progress in the work of Foreign Missions in the Reformed Church in the United States. This period has been marked by a remarkable growth of the work and it must be gratifying to you to have had so large a part in helping to bring about this development, not only in your own church, but in other denominations as well. As the Secretary of your Foreign Mission Board, your administration has been marked by breadth of vision, by indefatigable labor, and wisdom in counsel. In relation to other denominations and in all united Board activities you have shown a most generous attitude and a readiness to co-operate in all enterprises having as their objective the extension of the Kingdom of Christ among the peoples of all lands. I count my acquaintance and friendship with you among the blessings which have come to me during the past twenty years."

Here are letters from the Secretaries of the Boards of the Reformed Church in America, the Northern and Southern

(Continued on Third Cover Page)

## Greeting of Secretary Fennell P. Turner

Dear Friends:

These words that I bring of greeting are not simply words, they are the expression of heartfelt appreciation of Dr. Bartholomew and his work. You have heard from the leaders of the Reformed Church of the estimation in which your Secretary is held; you have heard from the leaders of the Board of Foreign Missions, and you have heard from the President of the Woman's Missionary Society. You have also heard from Dr. Lampe in what estimation Dr. Bartholomew is held by his colleagues. It is a gratifying thing I am sure, not only to the members of the Board, but to the entire denomination, that your Secretary has so impressed himself on the leadership of the foreign missionary enterprise of the United States and Canada during these years of association with them. I congratulate the Board on having been so fortunate, and on having been led of God, to select Dr.

Bartholomew as your Secretary twenty years ago. I congratulate you on these twenty years of service, of vision and, as has been pointed out again and again this evening, of faith, of unselfish service. It is a wonderful heritage you have had. I also want to congratulate the Reformed Church in the United States on the quality of leadership you have had these years in your foreign missionary enterprise. Your leadership has yielded much fruit to you in your work here at home. There is that which scattereth abroad through these foreign missionary efforts of a denomination which brings forth many fold, yea an hundred fold, in the work at home. I congratulate you, Dr. Bartholomew, not only on what you have been able to accomplish in the twenty years that are past, but I bespeak for you many years of service in the years that are to come. May God bless you and keep you.

## Presentation of a Floral Tribute

By REV. J. M. G. DARMS, D.D.

What Grace Church glories in is our sorrow. You glory in the fact that you have given birth to a good foreign missionary Secretary, but we, as members of Salem Church, of Allentown are sorrowful, for through your selection we have lost a good pastor. Salem says: "We had a good pastor, a magnificent man, and by virtue of his qualifications he was taken from us." Salem Church has a great affection for her present pastor, but has a great love for her past pastor, never lessened by an absence of twenty years, verifying the old adage, "Absence makes the heart grow fonder." They love you for the very reason that you have been to them a spiritual leader. You have revealed to them the Christ in all of His glory, the love of God in all its saving grace. They cannot, at this time, refrain from presenting to you a little tribute which is more expressive of what is in their hearts in its symbolic form. As your children who love you still, they bring to you this basket of flowers and by the roses in it they want to assure you

of their abiding love. The love of Salem is deep in soul. It will never die in the hearts of your children. By the white lilacs they want to seal to you the pure motives in the unselfish devotion of your heart in the interest of your ministry. In the green leaves they want to express the hope of your longevity. Every petal is a prayer. In the sweet aroma from the flowers may we express to you the spiritual joy we have in our hearts and of the remembrance in our hearts of the wonderful work God has done through you. Our loss has been the gain of the Church and Kingdom. By a sacrifice, we have enjoyed your service. Christians must learn to sacrifice and in that spirit we have given you to the Church, happy in the knowledge that in the time you were our pastor we have trained you in the service as administrator, as leader, as teacher, as a man who has led a whole army of God's children out into greater exploits. May your life from this moment on blossom like a rose. May God bless you with His love.



## Presentation of Gift

By MR. H. C. HECKERMAN

Dear Doctor:

I do not know why this happy privilege has been given to me, unless the others, recognizing me as the baby member of the Board, felt that possibly my age and strength might come handy to help have you sit down. Please be seated, dear Doctor, for I know that you have had a strenuous day.

I believe that you have been happy today, haven't you? Others have remarked about it. One said: "Have you noticed how happy Doctor is today?" and the answer was: "Yes; but he always seems happy." "Oh, I know, but he seems unusually happy today."

And why not, Doctor Bartholomew? For hanging on the wall of our Board room, as if placed there by someone who knew, is a motto: "Devotion to a great cause makes a great life," placed right there above where you sit, as if to point out to us its truth; for in you, Doctor, devotion to a great cause *has* made a great life.

And not only that, but it has made thousands of happy lives; not only in this, but in lands beyond the sea. I wish, above all else tonight, that we could show you the love and the joy that have followed your leadership.

After all the beautiful things that have been said of you here tonight, I am afraid that what I have told the people about you will seem harsh. Yet, Doctor, I believe that you are the greatest "shock-absorber" that I have ever known. Oh, when one sits in Board meetings with you, as I have, and sees the mountains of requests that come to us from our workers over there, it is enough to stagger anyone; and note how you absorb them, and, then, in turn, you do them up in loving messages to pass on out to our people here in the Homeland; and then, to note, in turn, the disheartening responses that you receive, I tell you, it takes a "shock-absorber" of the finest material to withstand it all.

After all, "shock-absorbers" are to smooth the rough paths of life; and if you are not doing that, I do not know of anyone else that is.

When I think that the greatest joy that has come into my own life has been because of such slight services as I have been able to render our Church, I think, then, of the wondrous joy that must be yours because of your deep devotion to your work.

Today, during the Board Meeting, we were watching for you to leave for a few minutes, and had posted Mr. Poorman to keep you outside, some way or other, for a short time. But even though he is larger than you are, you seemed to break away and come in on us during a little private meeting of our own, and we had to send you out again.

Well, it was proposed that we try to do something substantial for you, and everyone seemed happy to have a chance. Not only the Board members present, but the ladies and the missionaries all chipped in gladly and willingly, and so I have here in this envelope for you a check—a gift of those there present today, and with which we want you to buy something such as you would have and keep in remembrance of this, the twentieth anniversary of your active devotion to this great cause.

But, best of all, dear Doctor Bartholomew, we want you to know that our hearts are filled with love for you, and assure you that we are going to work with you, and to do everything that we can to help you further this great cause.

### Some Japanese Petitions to God

"O God, help us not to be selfish. Give us strength to love all men, whatever their position, and all peoples, whatever their nation. May we love others as ourselves, even as Jesus commanded."

"Beloved Heavenly Father, help our dear Japan to grow into the ideal of service. Help our country to do something great for the world and to love righteousness more than power."

*(Jotted down at random from prayers made by Japanese young men in the prayer meeting held each Sunday after the Bible Class in a missionary's home. These are free translations, but preserve the meaning.)*

### Response by Secretary Bartholomew

I feel like Dr. Johnston, whom I succeeded as Secretary of the Board. At one of the meetings of Lebanon Classis we were discussing a very serious problem when he arose and said, "If you don't let me talk, I'll burst." I wonder whether any of you would have the grace to sit still through an evening like this and not collapse. I have been trying all evening to discover myself. Am I what you, dear brethren, have said I am, or am I what I am? I don't want to embarrass you by answering, but I certainly feel that I am not all that you think I am, although I thank you. I am a little like the old maid who was told "the rumor is that you are going to be married," and she replied, "It isn't true, but I thank the Lord for the compliment." That is the way I feel tonight. It is not all true but I thank you for the compliment.

A few weeks ago I was in this church and I made a remark that I want to repeat. My heart has always been in the pastorate. When Dr. Van Horne wrote to me in the summer of 1887 that the Board of Foreign Missions had elected me as a member of the Board and as Secretary, I told him I could not see my way clear to leave the pastorate, but I yielded and accepted the secretaryship because at that time there was not much to do. I could serve my charge and I could attend to the work of the Board, but in 1890 the Board said, "The time has come when we must have your entire services." Then my congregation at Pottsville, which was just about to build a new church and they had bought a parsonage, said: "We cannot let you go." I yielded to their wishes.

The sainted Dr. Callender was elected in my place. I want to thank the member who resigned at that time so that I might remain in the Board. We are the only Board that trusts its Secretary in being a member of the Board. All the other Secretaries are outside. Dr. Wagner resigned

as a member of the Board. Fortunately it was, if all this is true tonight, that I remained in the Board. In the fall of 1901, when dear Dr. Callender became old and feeble, I agreed to act as Secretary pro tem, on two conditions: (1) That it was to be temporary. (2) That it was to be without pay. It is so comfortable to say, "without pay."

During the first few months of 1902 Dr. Hoy wrote home and said, "The London Mission is ready to sell its property at Yochow City for \$2500 and we ought to buy it." I immediately set to work and brother Rupp was the first man to bring \$25.00 to my house in Allentown. I sent out about one hundred letters and in about five weeks we had \$3,000.

The Board at the March meeting in this church elected me. Dr. Good was requested by the Board to publish a statement in the Church papers that I was elected under solemn protest because I did not want to leave the pastorate. I have been in the work all these years making the biggest sacrifice of my life because of my love for the sheep. I want to thank you for all that you have said tonight. I want to thank you, Dr. Darms, for what you have said and for bringing these beautiful flowers. I appreciate it with all my heart. I want to thank the members of St. John's Church for this beautiful bouquet. I want to express my deep appreciation of the flowers which Miss Kerschner presented and also for those of my dear children.

Tonight, my dear friends, what I need, and I want you to pray for it, is a double portion of humility. I am a little too old to get vain, and I can only pray that this service and this expression of confidence and appreciation on the part of the Board and the friends who are here, I can only pray, may strengthen me for a still greater service to my Lord and His Kingdom.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## WELFARE WORK AT ELLIS ISLAND

### Conditions for Receiving Immigrants Revolutionized

The United States Bureau of Immigration Volunteer Advisory Committee on Immigrant Welfare, in co-operation with Commissioner Robert E. Tod, has practically completed a thorough survey of Ellis Island with the result that conditions under which immigrants are received and detained at that station will be largely revolutionized. The recommendations, which Commissioner Tod will put into effect immediately, are as follows:

1. The appointment of an official Director of Information, who, under the immediate direction of the Commissioner, shall have complete charge of all welfare work at the Island. Ample financial provision has been made for this service.

2. The appointment of interpreters, speaking several languages and having training in social work, for service among immigrants awaiting inspection, during which time, for obvious reasons, they are not allowed to communicate directly with friends.

3. The development of a plan for the systematic interchange of permissible information between detained immigrants and their waiting friends, and for keeping families advised as to the condition of members who may be in the hospital.

4. That separate and greatly improved day and night quarters be provided for women with young children, with a trained dietitian in charge of children's feeding.

5. That representatives after they are duly examined, of private welfare authorized to work at the Station may, under the direction and supervision of the official Director of Information, assist in general welfare work among immigrants.

6. That three separate religious services, Catholic, Jewish and Protestant,

shall be held on Sundays, with occasional services for other groups if needed.

7. That when aliens are debarred and deported the reason therefore shall be explained to them, and when practicable to interested relatives or friends.

8. That some welfare workers shall be on duty at all hours rather than during the day only as at present.

At the present time no organized information or welfare service is available to arriving immigrants until their examination is completed, and if they are held for examination by boards of special inquiry it is frequently necessary to detain them for several weeks apart from the public. Under the new plan official interpreters will meet arriving aliens when they embark from the ships to the barges which convey them to Ellis Island and information service will be available during the entire period of their detention at the Island.

In the past immigrants coming to the Island from ships have been detained in the barge which brought them pending medical inspection but under the new arrangement they are taken from the barge to commodious and comfortable receiving rooms in the main immigration building while awaiting medical examination. Official interpreters will also be on duty in the receiving rooms. Formerly milk and crackers were provided only to small children but are now served to all women and children in the dining room at meals, and in the detention quarters between meals and at bedtime. A night steward has been added to the commissary force to supervise this service.

Through a rearrangement of space the large room on the ground floor of the main building now used as a railway ticket office and money exchange will be

utilized as day rooms for detained women with children. The room will be equipped with conveniences for the care of children, and both mothers and children will have easy access to the recreation grounds which will be equipped as a playground. Other large outside rooms adjacent to extensive porches overlooking the bay will be available as day rooms for other immigrants so that all who are detained for any length of time will have comfortable and pleasant day quarters with access to out-of-door recreation spaces. A large outside room is to be equipped as a dormitory for women and children who are now obliged to occupy the general dormitories in which all immigrants sleep. When the plan outlined has been put into effect the conditions under which immigrants are detained at Ellis Island will be immeasurably improved.

### May 1 to 7

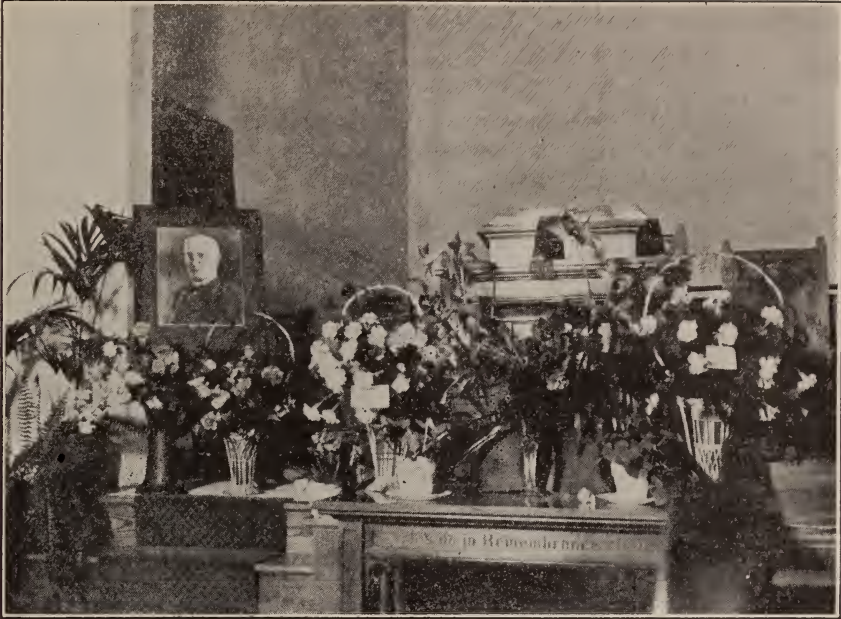
During this week a special effort will be made to secure subscribers for THE OUTLOOK OF MISSIONS in congregations where the canvass could not be made last year.

### Dedication of the Hale Memorial Reformed Church, Dayton, Ohio

SUNDAY, February 26th, marked a red letter day in the Reformed Churches of Dayton, Ohio. The occasion was the dedication of the new Hale Memorial Reformed Church. It was altogether a unique occasion. The minister who had organized the congregation and had planned and constructed the building was not there, he having departed this life several months ago. But the able corps of men and women whom he had gathered around himself and interested in the work carried out his plans and purposes and they did it with remarkable tact and success. Four principal services were held during the day. At 9.15 the congregation and Sunday School assembled in the temporary chapel across the street in which the work was carried forward during the four years of its history, and there a brief service was held. The congregation sang, "The Church in the Wildwood," and then Rev. S. E. Snapp offered prayer, after which the procession was formed and the march to the new building was made. The procession was



NEW HALE MEMORIAL REFORMED CHURCH, DAYTON, OHIO



CHANCEL OF HALE MEMORIAL CHURCH AT SERVICE  
In memory of Rev. William A. Hale, D. D.

headed by the officers of the School, the representatives of the Board of Home Missions, the American Flag, and the members of the Church and Sunday School. It was a very imposing and impressive procession. Two hundred and fifty were in line. They filled the Sunday School part of the building, where an interesting program was rendered. The Superintendent of the School, Mr. James D. Douglas, presided. Mr. Wm. T. Trump, the teacher of the Men's Bible Class, taught the lesson for the day. The representatives of the Board made brief addresses. The Primary Department sang a suitable hymn. The attendance was 267.

The second service was the main dedicatory service. A large audience filled the spacious auditorium. Dr. John C. Horning, Superintendent, presided. The Consecration of the Church was performed by Rev. S. E. Snapp. Dr. Charles E. Miller, President of the Board of Home Missions, preached the sermon on the text, "The zeal of thine house hath eaten me up." Mr. J. S. Wise, Treasurer of the Board of

Home Missions, made the financial statement and the appeal for funds. His efforts during the day resulted in securing about \$3500 in cash and pledges.

The third service was held in the afternoon and was a Memorial Service in honor of Dr. William A. Hale, the first and only pastor of the Mission. Dr. H. J. Christman, President of Central Theological Seminary, presided. A large picture of Dr. Hale graced the platform and roses and carnations and palms decorated and beautified the scene. The church proper and Sunday School part were filled with people who came out to pay tribute to this great leader in Israel. The addresses were delivered by Dr. Charles E. Miller, Rev. N. B. Mathes, of Miamisburg, Ohio; Dr. E. W. Clippinger, of the Presbyterian Church, and the Hon. James M. Cox, of Dayton, Ohio. These addresses were of a high order and set forth the services of Dr. Hale to the Church at large, the Classis, the Community and the Nation.

At 6.30 P. M. a Young People's Service was held under the leadership of Student

E. W. Lentz, Jr., who had been assisting Dr. Hale in the work of the congregation. This was attended by 100 young people. This service was followed at 7.30 P. M. by a union service with the Reformed Churches of Dayton and vicinity. A very large and representative audience filled the building. The choir of the Fourth Reformed Church furnished the music. The pastors of the different churches participated in the service and the sermon was preached by Dr. C. E. Schaeffer, General Secretary of the Board of Home Missions, on Col. 3:4, "Christ Our Life."

The day was one long to be remembered and the interest and spirit shown in the work is highly commendable.

The growth of the Mission has been remarkable. During the meeting of the General Synod in Dayton, in May, 1917, Dr. Hale met the members of the Board of Home Missions and informed them that the Roney sisters were willing to donate several lots on Grafton avenue, in Daytonview, for the purpose of founding a Mission Church. The Board representatives viewed the situation and ac-

cepted the offer and appointed Dr. Hale as the Missionary. At a time when other men lay down their work Dr. Hale entered upon this crowning achievement of his long and eventful career. A temporary chapel was secured from Sears, Roebuck Company, which soon proved too small and an extension had to be added. Again this proved too small and plans were formulated for a new church edifice. These were prepared by Charles W. Bolton and Son, Architects, Philadelphia, and early in June of last year active operations were begun. The congregation was fortunate to have among its members Mr. H. Brendle, a master builder whose personal interest in the matter assured a much better and less expensive building than would otherwise have been possible. When the building was practically completed and arrangements for the dedication had been made, the pastor and leader, Dr. Hale laid down his life's work. But the program was carried out according to his own suggestions with the exception of the Memorial Service in the afternoon.

The Mission possesses possibilities of a superior order. The personnel of its

*(Continued on Page 172)*



OFFICERS OF THE BOARD OF HOME MISSIONS AND CONSISTORY MEMBERS AT  
DEDICATION OF HALE MEMORIAL CHURCH

## AMONG THE HUNGARIANS

**A**NNOUNCEMENT has already been made of the fact that 26 congregations formerly belonging to the Hungarian Conventus have come into fellowship with the Reformed Church in the United States. The Board of Home Missions instructed its General Secretary and its Superintendent of Immigration to make a visit to each of these churches, confer with its officers and hold a public service in the form of a welcome reception. This pleasant duty is now being performed by the Board's representatives. The congregations of the Eastern Classis have already been visited in company with Rev. G. Takaro, the Dean of the Classis. The representatives are accompanied on their western trip by Rev. Alex. Kalassay, the Dean of the Western Classis.

The first point visited was Drakes, Ohio. This is a little mining village about thirty miles southeast of Columbus. Its nearest railroad station is Corning, three miles distant. The church is a neat frame structure situated on a high hill. The way is literally "up to Zion." It was a dark, dreary night when the representatives arrived there. The way to the Church was lit up by flash light and miners' lamp. "A lamp unto our feet and a light in our path." Here we found a group of 64 Hungarians. During last Summer the church had been struck by lightning, and extensive repairs are now being made to the building. Consequently the service was held in the basement. Afterwards a conference with the officers was held and a ten o'clock dinner at night was served in the home of Mr. Drake, where the representatives were also lodged during the night. This congregation is serving the religious interests of a large community of foreign-speaking people. Fully 300 souls, including adults and children, belong to the church. Twenty-four young people are ready for confirmation. The pastorate has been vacant for some time, but the Rev. A. Radacsi has recently been called to take charge of the work. While without a pastor the congregation assembled regularly and conducted services.

From Drakes the representatives went back to Columbus, Ohio, where a new Hungarian congregation has been formed,

consisting of 148 members. Most of these people formerly belonged to a Presbyterian Church which is now using the English language exclusively in its worship. The feeling prevailed to have a congregation where the Hungarian language might be used, and the new congregation was organized. A perfect understanding was reached with the Columbus Presbytery, and the newly organized congregation was received into the membership of the Western Classis. The Rev. Julius Hanko has been called as the pastor. Here a large audience greeted the Board's representatives and a fine feeling of fellowship manifested itself. Here, too, the Superintendents were royally entertained in the home of the Curator, Elder Gaal.

After a night's travel they came to Chicago. Here is a flourishing Hungarian congregation in the section known as Burnside. This congregation had not previously voted to come into the Reformed Church, so the question was formally considered in open meeting. After a full and frank discussion of the conditions involved, the congregation decided practically unanimously to accept the Tiffin Agreement and join the Reformed Church. There were about 125 present. But after this was determined a more difficult matter remained to be done. The pastor, Rev. Yezernitzky, having resigned, was not there and the congregation held an election for a new pastor. A long and somewhat heated discussion followed. It is customary for parties who do not agree with the proposition before the body to walk out and thus register their protest. Some left the room before the balloting began, but the majority stayed and the vote resulted in the election of Rev. E. Boros, of Gary, Ind., as pastor. After this, order was restored and most of the people seemed pleased with the outcome of the meeting.

From Chicago the representatives went to Kalamazoo, Mich. This is a neat city midway between Chicago and Detroit. The Reformed Church of America has a number of congregations here and they conduct services chiefly in the Dutch language. There is a neat little church in the eastern section of the city and a Hungarian congregation of 65 families or

about 200 men, women and children. This Mission is being served by the pastor who also serves a congregation at Flint, 210 miles away. He visits the field once a month. A very large audience was present and a beautiful spirit of devotion was shown. The charge is to be divided and Kalamazoo and Grand Rapids are to form a pastoral charge. Here a parsonage is needed as is also the case at Chicago-Burnside.

The next point to be visited was Flint, Michigan. This point is 73 miles northwest of Detroit and is the home of the Buick automobile. The plant is located near the Hungarian settlement and many Hungarians are employed there. This congregation was organized by the present pastor, Rev. A. Mircse, in 1917. The church is a neat frame building located on a nice lot. There are 92 families connected with the congregation. There are no facilities for school purposes and there is no parsonage. This congregation is to be constituted a charge by itself with full times services of a minister.

Detroit was the objective for Saturday evening, March 4th. The Hungarians are very numerous in this city and the congregation is large and influential. It has a membership of 600 and is self-supporting. It owns a fine, large church building with comfortable parsonage adjoining. In addition to this it has a fine school building on another street in which public school and religious education work is carried forward. The School Board of Detroit is furnishing four teachers and is assisting in the maintenance of the building. Here a fine piece of educational work is being done. A teacher and a deaconess are employed. The pastor is the Rev. Stephen Borsos. This congregation, too, had not previously voted to join the Reformed Church. A meeting with the official board prior to the public service served to clear up the situation and the congregation unanimously voted to accept the Tiffin Agreement and come into fellowship with the Reformed Church. The meeting here was attended by Rev. F. W. Bald, of Trinity Church, and the Rev. C. A. Albright and Miss Martha E. Zierdt, of Grace Church, Detroit.

After a night's ride the representatives came on Sunday morning, March 5th, to

Cleveland, which stands out as one of the banner days of the trip. Here we have the first Christian Church among Hungarians in America. This was founded by the Reformed Church in 1890. It is located on 79th Street and is a large and influential congregation. It has over 800 members, with a Sunday School attendance of 350. The pastor is Rev. Alex. Toth, who is doing a fine piece of work among these people. The congregation is conducting a mission work at a point further east, where a large number of Hungarians are living. In the afternoon we visited the congregation on the west side of Cleveland, of which Rev. Alex. Csutoros is the pastor. This Mission is located not far from the Central Publishing House. It is proposed to relocate in the near future. A large congregation was present. There are 325 members, with a Sunday School of 120. This congregation owns a very comfortable parsonage.

The next point visited was Elyria, Ohio, where Rev. Alex. Kalassay, Jr., is pastor. Elyria has a membership of 110 with 50 in the Sunday School. These people built a very nice church and parsonage and paid on their debt last year \$2900. The total value of their property is \$32,000.

The next place was Fairport, Ohio, where Rev. Francis Ujlaki is pastor. This is the only city in the country presided over by a woman Mayor, but we did not see her. We were busy with Hungarian affairs. Here is a neat little property with a very commodious parsonage on the same lot. There is a membership of 120 with a Sunday School attendance of 70. The congregation was organized as far back as 1891. The entire community is composed of Hungarians and Finns.

From Fairport the representatives went to Ashtabula, Ohio. Here is a small congregation with only 55 members. The attendance in Sunday School is 30. Ashtabula was a part of the Fairport Charge, but Fairport will, after the first of April be a charge by itself and Ashtabula, Conneaut and Erie will constitute a pastoral charge.

In Conneaut, the next place visited, there is a fine building, which cost \$3800 and paid by the 28 families who constitute the congregation. The Sunday School numbers 50. Here is a singular thing.



Everybody that is of Reformed faith in Conneaut belongs to the Church.

From Conneaut the representatives went to Buffalo, N. Y. Here, too, is a well established congregation with 94 families consisting of about 300 individuals. The property is valued at about \$30,000. Here a large and representative audience greeted us. Five ministers of our American churches were present, and Rev. William Huber brought the greetings of the Reformed ministers of Buffalo. Rev. Andrew Urban, the pastor, is also conducting services in the west end of Buffalo in the section known as Black Rock. The following evening we went to Tonawanda, N. Y., which is a part of the Buffalo Charge. Here are 32 families. The property is valued at \$18,000.

After a night's ride, Pittsburgh, Pa., was reached, where we spent Sunday, March 15th. The Pittsburgh congregation is located on Johnston Avenue near Second. It is the second oldest Hungarian church in America, having been founded three months after the Cleveland congregation. It owns a magnificent church property and parsonage, and Rev. Odon Vasvary is doing a fine piece of work among the people. Here is where Rev. A. Kalassay spent 18 years of his ministry and built a church and the parsonage and paid all the obligations.

On Sunday evening we went to Mc-

Keesport, but through some misunderstanding, the public reception could not take place. A large number of the congregation wished to be an independent body, although the majority had voted to come into the fellowship of the Reformed Church. Under the circumstances it was deemed advisable to postpone definite steps until a later date.

Springdale, Pa., was the last point visited. Here Rev. E. Vecsey is doing a good work. He has preaching points at Cannonsburg and Zelenople and is ministering to 150 members in the three centers.

Later on Windber, Pa., Pocohontas, W. Va., and Kearsage, Mich., are to be visited.

Since Columbus and Chicago-Burnside are also to be included, there are now 28 new Hungarian Churches which have lately come into the fellowship of the Reformed Church. Together with those already on our roll there are now 47 Hungarian congregations in the Reformed Church, making more than half of all the Protestant Hungarian Churches in America. This work promises large possibilities and a personal visit among these people only serves to disclose the same. A great opportunity for constructive, helpful work among these people awaits the Reformed Church. The trip on the whole proved most interesting and instructive.

(Continued from Page 169)

in the active service. His joy, however, is not all confined to the past. He is keenly alive to the present and his rejoicing in the Board's achievements is exceedingly wholesome. His "God bless you" as I left him lingers with me. Oh, that we had many more like him!

I am writing this article in Youngstown, Ohio. Because I am here, I am constrained to write of another hero—only this happens to be a *heroine*. In this city, in a quiet, sunshiny room, there is to be found one of God's most wonderful jewels. I was introduced to this jewel about a year ago by Dr. Wettach, our home missionary in Youngstown. We called on a Monday morning. Mrs. Kunkel, the widow of a former home mis-

sionary, is always to be found at home. She is one of God's patient sufferers. For years she has been a shut-in, keenly interested in the Church and the growth of the Kingdom. The Church papers, and of course, the *OUTLOOK OF MISSIONS*, are always at her side. No one ever calls on her without being the better for it. I shall never forget my visit. No one can estimate the potential power of that room. Her prayers for every movement, every leader, her pastor and for the whole Kingdom exert such an incalculable influence that no one can estimate the results.

With such foundation builders, the world and the Church are safe. In due course of time the untrammelled will of God must and shall prevail.

## TRI-SYNODIC GLEANINGS

THEODORE P. BOLLIGER, *General Secretary*

During 1921 three missions became self-supporting; namely, Oakley, Ohio; Milwaukee, Wis.; Immanuel and Hillsdale, Oregon. Hillsdale had a remarkable success. They built their church without any help from the Board, and after one year went to self-support. No other mission of the Tri-Synodic Board has ever made so speedy a record.

\* \* \*

Twelve ministers who had not served with the Board before were commissioned last year. Three of them were sent to Canada.

\* \* \*

New fields were enrolled in the past ten months as follows: Wabasha, Minn.; Fremont, Wis.; Silver Creek, Ill.; Trinity, Indianapolis, Ind.; Sherwood, Tenn.; Tenby, Manitoba. New Middleton, Ind., is receiving temporary aid, without having been enrolled as a mission.

\* \* \*

Last summer Rev. Paul Sommerlatte was commissioned as Manitoba classical missionary. His wide and varied experience as business man, harbor missionary, and pastor in Philadelphia has been of great benefit to the Canada work. Difficulties and handicaps of long standing are gradually being overcome.

In April Rev. John Gatermann will begin his work as classical missionary in Wisconsin. During the first year he will survey the territory of Milwaukee Classis. Within the bounds of this Classis are the finest garden, farm and dairy sections of the state. It's a veritable little Switzerland with American improvements. Large numbers of Swiss, most of them staunchly Reformed in training and traditions though not always in life and practice, have been coming from the old country and are settling down there. The nucleus of several new congregations is already in sight. Rev. Gatermann's job will be to seek, persuade, and win them for our church. This work should have been taken up several years ago; but lack of funds made it impossible for the Board to attempt it heretofore.

*Heil, North Dakota.* This mission is located in a comparatively new section. Six years of poor crops and an absolute failure in 1921 have paralyzed the parish financially. The winter set in a month earlier than usual. Lack of feed has so weakened the farm animals that many die in their tracks. The crops were not enough to supply seed for this year. Money was so scarce that the people decided not to attempt to have a Christmas celebration. But the pastor, taking pity upon the children, arranged for a Christmas service and a treat for the youngsters and paid for it out of his meager salary.

\* \* \*

*Upham, North Dakota.* The economic conditions at Upham are similar to those at Heil. In nine years there has been only one good crop, and that was seven years ago. The mission had been paying only \$450 a year towards the pastor's salary, and became unable to pay that. As the congregation has now become vacant, the people have decided not to attempt to call a pastor for the present, but to content themselves with an occasional service given by the classical missionary, Rev. Aigner, until it shall appear what the future holds for them.

\* \* \*

Similar stories from the other mission fields in the Dakotas could be added. These two will suffice to set forth the general situation. Amid such tribulations is our country and our church being built up in those newer states.

\* \* \*

*Tillamook, Oregon.* About eight years ago this congregation was divided by a doctrinal controversy. A considerable portion of the members followed the pastor into the Congregational denomination and organized a new congregation. They never felt at home in their new denominational affiliations and when their pastor left, the desire to return to the home church became very strong. After considerable negotiations the reunion was agreed upon, and at Christmas time amid much jubilation about fifty persons re-

joined their former church. This happy culmination has carried the mission much nearer to self-support.

\* \* \*

*Toledo, Ohio, Memorial.* With great zeal and sacrifice, this mission has pushed the building of its new church to completion. The fine brick structure, costing \$45,000, was dedicated on February 26.

\* \* \*

*Sherwood, Tenn.* Sherwood is a village of several hundred people without any Protestant church organization. The Board last year made an appropriation and secured Rev. P. T. Evans, of Belvidere, to serve Sherwood in connection with Belvidere. A flourishing Sunday School was established and church services were conducted. Some of the people began asking for the organization of a congregation. To determine the possibilities of the field, Rev. Evans, in November, conducted a two weeks' series of evangelistic services. The meetings were a surprise in attendance, spirit and results. More than ninety persons made a profession of faith in Christ. In December a congregation with forty charter members was organized, and a "missionary list" of fifty is waiting to come in later. The Board is now looking for a man for this new field. The Stated Clerk of Kentucky Classis informs the Board that, "The Outlook for the Reformed Church in the Southland is growing brighter, and some of us down here are expecting a new Classis to form ere long in the state of Tennessee."

\* \* \*

*Black River Falls, Wis., Winnebago Mission.* The Black River Falls station is progressing even though the school has been removed to Neillsville. The average attendance at Sunday School and church services has been about 40. Among these a number of heathen Indians are always to be found. Rev. Stucki has been extending the work by beginning services at Greenwood, forty miles away. Half a dozen of the Christian Indians are living there and quite a number of heathen families. Greatly to the surprise of the missionary audiences of thirty greeted him and impressive services were held.

Rev. Stucki writes, "It was touching and a joy to see how these simple people were pleased at my coming. Some could not hold back their tears. They begged me to return again soon."

\* \* \*

*Neillsville, Wis., Winnebago School.* Seventy-two children are enrolled. The general health of the children has been good, and no sickness has occurred. The course of study has been brought into conformity with the requirements of the public school for the eight grades. The boys have their tasks on the farm and in the school. The girls are making good progress with their sewing, patching, and darning. The smaller boys also are being trained to sew on buttons, patch, and darn. Most of the boys must take a turn at helping with the scrubbing, laundering, ironing, washing dishes, and making beds. They didn't like these jobs very well at first; even as the lads of the paleface try to avoid them, but they are becoming accustomed to it. Superintendent Benj. Stucki says, "This is a step forward, in that it is breaking down an age-long prejudice, and is bound to make better men of these boys."

Last fall when the school was opened the number of scholars which we felt driven to accept was so much greater than had been planned for, that there was a woeful shortage of bedding, clothes, stockings, shoes, towels, coats and the thousand and one things that a family of seventy, 6-16 year old, youngsters need. As the good folks of the church learned of the situation the response from societies, Sunday Schools, and individuals was sudden and gratifying. Supt. Stucki, writing of this, says: "It has been truly wonderful and in many instances very touching. Beyond all expectation we have been supplied with clothing and other materials necessary, for our household and school."

\* \* \*

Some of the people of Neillsville were strongly prejudiced against an Indian School at first; others were simply apathetic; only the smaller portion understood the purpose of the school. Early in February the County Sunday School Convention met in Neillsville, and Supt.

Stucki was asked to take a certain part of the Sunday afternoon program and present the work of the school by an actual demonstration of what was being done. This presentation was greeted with unusual enthusiasm and was considered as the most striking feature of the convention program. The Neillsville paper in speaking of the event declared: "So quietly and without display has the work in the school been carried on, that few people of this city and vicinity realize its importance. The clean, bright, attractive appearance of the children, testify to the excellent physical care they are receiving and their ready, accurate work in recitations, readings and singing show what can be accomplished with these children taken from heathen families and surroundings. It is a most hopeful enterprise; not only do they show encouraging mental growth, but they respond readily to religious teachings. Sixty-five of them, nearly all the children in the school, were present. The children ranged all the way from little tots to big, sturdy boys. They showed remarkable discipline, rising, marching to the platform, and arranging in formation without a break. Each exercise in which they took part was carried out nicely and to the great delight of the audience. There were Scripture readings from memory; one girl giving perfectly a chapter from the New Testament, and other selections were given equally as well. Several musical selections were given including two in the Indian language. The neat, well dressed appearance of the children reflected great credit upon the management of the school."

I am convinced that when the church at large becomes better acquainted with the work of our Indian mission and the blessed results obtained, the delight and enthusiasm will become unanimous.

## Observations of the Treasurer

J. S. WISE

MUCH of my time and thought is given to church building—in fact most of it. Between architects, interested pastors and their consistories, giving advice, devising methods of financing and the endless discussions on brick, stone, mortar, lumber, character of walls, types of architecture, almost without end, there is always one point of agreement: the building must have good foundations. That part of the building which is unseen must be *good*. There must be no mistake about that. A mistake there may not only be serious, but disastrous. Good foundations, therefore, dare not be overlooked.

Sometime ago in conference with the Consistory of Goss Memorial Reformed Church, of Akron, Ohio, it was agreed that new lots close to their present site be secured. The contemplated new church could then be erected without interrupting the usual work of the congregation. Options were taken and everything seemed to be just right. Then, some one recalled that years ago the new site selected was called a "duck pond." Immediately the question of good foundations was raised. Tests were made and the borings revealed mud, water and quick-sand. Solid ground, even at the depth of twenty feet, could not be found. The site could not be used. For lack of foundations, a valuable piece of real estate became valueless. How true to life! Many of God's most beautiful creations are seemingly of very little, practical value for want of good foundations.

The same applies to projects and people as well as to buildings. Only good foundations will promote stability. It is, therefore, exceedingly important that we make sure of our foundations before

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**"You asked me to get a new subscription and I found I could do better than that—13 of them are new.**

**"Huntingdon, Pa.**

**"Mrs. H. B. Dunn."**

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putting very much into any enterprise of any description whatsoever. Many people think they can bluff their way through the world. They lack good foundations. Sometimes they hide behind their father's or their grandfather's reputation, sometimes a college diploma, often obtained by bluff. But their day of reckoning is sure to come. Foundation is lacking and failure is the end. "Be not deceived, God is not mocked, whosoever is deceived thereby is not wise."

Other foundations, however, are often laid by men, who, at the time, hardly realize the valuable service they are rendering. Most of our faithful home missionaries are doing that. Patiently they labor year after year in most unpromising fields, laying foundations for good that will endure for ages to come. Very little praise comes their way. Big men (?) often patronize and pity them. God alone knows of the splendid work they are doing. Once in every seven years the foreign missionary returns to the homeland and receives well-merited applause from the whole Church. How stimulating it must be! After about a year of that sort of thing, filled with new zeal, he returns to his foundation work with greater enthusiasm than ever. But the home missionary, often isolated from home and kindred, has no furlough every seven years. Together with his good wife, he continues to endure heartache after heartache, year in and year out, often facing the most difficult tasks in the whole world, and is never applauded. He continues his work "unknown, unhonored and unsung." His foundations, however, are the kind that endure. The Board's officers know it, but unfortunately often neglect to say so. God bless our home missionaries—every one of them!

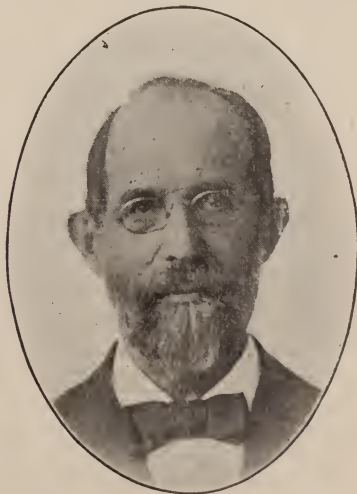
I have met many of these heroes. I wish I could mention them all by name. I have only space to mention one or two, but I think the same might be said of practically every one of the fine lot of men and women filling the posts of duty committed to them by the Home Mission Board.

Take Dr. Hale for instance. I pick him out as typical of many others. He served the Church well for many years. He

stamped his personality and influence upon the life of Dayton in such a way that when his end came, the whole City mourned. He was the maker of great men. He had earned retirement and rest. But he couldn't do that and so he started a new work five years ago, thereby laying the foundations for that which has become his monument. "The Hale Memorial Reformed Church," of Dayton, will ever stand in testimony of him who gloried in the privilege of dying as a "home missionary." He laid the foundations for a church that is destined to become the most influential Reformed Church in Dayton. Ex-Governor Cox said so at the recent dedication and no one present was inclined to question it.

These foundation builders are not all found in the ministry. I just had the pleasure of spending a night in the home of our attorney, C. M. Boush, of Meadville. It was an inspiration to spend a few hours with this aged saint of God. Brother Boush is now 91 years old. Many, many of these years were given to the service of the Board of Home Missions. Oh, the labor of love that was given to Home Missions by this faithful old man! We had a perfect "love feast." I shall never forget the joy he displayed as he talked of the days gone by when he was

*(Continued on Page 165)*



ELDER C. M. BOUSH, ESQ.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

**Rev. James M. Mullan, Executive Secretary**

### Word from China

ONE of our China missionaries writes: "I am deeply interested in your department, 'The Commission on Social Service and Rural Work.' The new social ideas that are coming to the front are exceedingly helpful to us, who in the love of God, are trying to lay the foundations of a new social order in China. There are numerous subjects that come to me upon reading what you have to say. At the same time, I have a number of new books that are taking up new lines of human endeavor. I congratulate you upon the success in which you conduct your work; and I am grateful for the help that you are thus extending to our Church and to others outside of the Church in the discharge of the new responsibility that is coming upon the world."

### A Mid-West Response

A minister of the Mid-West Synod writes: "I want to assure you that one person reads your articles on Social Service and Rural Work. I read them with keen interest. Of course that should be expected of a minister. But I am especially interested in the rural work. I have no suggestions to make on the articles unless some more human interest work and articles would appeal to the people. I know that human interest articles do appeal to people and I believe that your Commission would have the opportunity of getting more human interest articles than the average magazine. . . . Keep up the articles in THE OUTLOOK OF MISSIONS. There are many people who read them and will become interested in the work though they may not say so now. My own idea is that the thing is a slow process." I wish we might have some brief stories of actual achievements or accomplishments in the field of Social Service or Rural Church Work within our denomination. I should be glad to receive and publish such articles.

They might be accompanied by a few characteristic pictures.

This same minister makes an inquiry which I wish some one who knows the circumstances would be kind enough to answer through this department. He inquires as to the results of the "experiment tried last summer in the western part of Pennsylvania, where some city pastors were sent into some of the rural communities for a few months. Were many pastors sent out thus? What was the outcome?"

Another inquiry from the same person: "Is there any plan that the Commission has to help rural communities in getting their work done? Has any program been outlined for the rural work and what the work of a rural church is?" In answer to this inquiry I am going to take this opportunity to say several things:

#### Classical Responsibility

In the first place the Commission began its work with a pretty clear understanding that there would not be an attempt made to hand down a ready-made program to the pastors or churches in the rural fields or to tell them what to do. It is our belief that local programs built up on the fields out of local experiences and needs are infinitely better than programs worked out by a Commission at large or by a secretary at headquarters. There are no magical formulas that can be invoked for solving the problems of the rural fields. These problems must be worked out. Clear thinking and a quickened social conscience with a willingness to follow where intelligence and conscience direct are what is necessary. This, according to the polity of the Reformed Church, is a classical responsibility, and it is the ground for requesting classes to appoint committees on Social Service and Rural Work.

It is our recommendation that these classical committees be carefully chosen of men interested in the development of social service and rural work, instead of as

in some cases, referring the matter to some already organized committees engaged at some other tasks. These committees ought to be constituted of men who will act upon their own initiative, and seek such guidance and assistance as they may feel they need. We are hoping for some reports from classical committees at the coming annual meetings of classes that will be of value for circulation throughout the Church. The Commission will be glad to provide for their publication and distribution.

The synodical committees on Social Service and Rural Work—at least of the Eastern, Potomac and Pittsburgh Synods, now either consist of or include the chairmen of their several classical committees. A meeting of these committees for a conference ought to develop valuable suggestions and recommendations looking toward improved local programs of service.

#### **What the Commission Can Do**

In the next place, the Commission understands that it was authorized by General Synod to study the rural situation and to put at the service of local agencies the resources of the denomination, and make available the best information and advice that can be secured. To this end several things have been done, or are in process of being done. At the recommendation of the Commission, the Board of Home Missions is co-operating in the inter-denominational summer schools for rural pastors. Last summer twenty-seven Reformed ministers attended these schools, and for the most part they were enabled to do so by the aid of scholarships provided by the Board. The same policy will be continued this summer. The Board of Home Missions is also providing a lecturer on the Rural Church, Dr. Edmund deS. Brunner, on the faculty of the Summer School that will be held this year July 10-21, at Lancaster, Pa. The purpose of all this, of course, is to aid in the development of the best possible pastoral leadership which is fundamental to any real advancement in the rural fields. As a part of this policy of education the Board of Home Missions, through the Commission, is aiding the circulation of HOME LANDS, published by the Department of Church and Country Life of the

Presbyterian Board of Home Missions, 156 Fifth Avenue, New York City. This periodical is edited by an inter-denominational staff wholly in the interests of the rural churches and communities. It costs fifty cents a year, or forty cents in clubs of ten, and at this time a subscription for three years can be secured for one dollar. The Commission also recommends the Correspondence Course conducted by Dr. Brunner, under the auspices of THE CHRISTIAN WORK; and the courses provided by State College, Pennsylvania; Ohio State University and similar institutions. As a part of the service which the Commission may be able to render local agencies a Survey Manual on Community Evangelism and Church Efficiency is in process of preparation embodying years of experience in rural fields; and a first draft of a Bulletin has been favorably passed on by the Executive Committee of the Commission giving information and suggestions for synodical and classical committees and local churches. It is hoped that this Bulletin may have been distributed before this article appears.

#### **Rural Church Field Worker**

At the last annual meeting of the district synods the Commission, through the Board of Home Missions, referred the question whether the synods would favor the appointment of a rural church field worker who will devote all his time to the rural fields. All the English synods and the German Synod of the East took favorable action, with one exception, in which case the question was overlooked and the synod failed to vote. Consequently, the Commission has recommended to the Board of Home Missions the appointment of such a worker, and the Board has taken favorable action looking toward his appointment at the annual meeting in July. This is a step in advance and it is hoped that someone will be secured who is, or will become, an expert in rural work. Such a man would himself be a contribution to the whole country life and church movement. Isn't there a layman in the Church qualified, or capable of becoming qualified for this work? Prof. Paul L. Vogt, Superintendent of the Department of Rural Work of the Methodist Episcopal Church, is a layman.

**Summer Schools***(Continued from Page 162)*

*Drew Theological Seminary*—Rural Course—Madison, N. J., May 22-June 10.

*Union Theological Seminary*—Church Work Courses for City and Industrial Communities—New York City, June 6-23.

*Wisconsin University*—Rural Course—Madison, Wis., June 26-July 8.

*Eastern Seminary*—Rural Course Included—Lancaster, Pa., July 10-21.

*Ohio State University*—Rural Course—Columbus, Ohio, July 10-21.

*Auburn Theological Seminary*—Courses for City and Rural Pastors—Auburn, N. Y., July 10-28.

membership is beyond the average. The field is fertile. Fifty-two members were added on the Sunday before dedication. The congregation now has 260 members and the spirit of hopefulness and good-will prevails. The family and friends of Dr. Hale will stand by the work and will seek in every way to advance the interest so auspiciously and successfully begun and carried forward by him until he was forced to lay it down when he "went up higher."

**Renewals, Please!**

To every one of the 2,000 New Subscribers added a year ago—

Please renew your subscription during the First Week of May!

**CHURCH-BUILDING DEPARTMENT****J. S. Wise, Superintendent**

**I**N THIS number of the OUTLOOK OF MISSIONS, we show a picture of a fine church recently erected and aided financially by this Department. The Hale Memorial Church of Dayton, formerly known as the Grafton Avenue Reformed Church, was recently dedicated. It cost \$58,000.00 complete with furnishings. This was made possible by co-operative effort on the part of the congregation and the Home Board. About \$20,000.00 has already been provided by the congregation and the rest by the Board in the form of a loan. A part of this loan will be liquidated later on out of Forward Movement funds, but only such part of it as may be necessary to place the congregation on an efficient basis for real and lasting work. Forward Movement money is not used for a "hand out," but as originally intended, to aid in adequately equipping our Missions.

The same thing applies to Emmanuel Reformed Church of Allentown, and to the Church at Kannapolis, N. C., Tabor, Philadelphia, and in fact all of our operations. No congregation is to be pauperized. We are convinced, however, that it is better economy to start a Mission with a workable plant than to handicap it for

years with an inadequate one forestalling its growth from the very beginning. Surely no one wants us to build unsightly or inadequate Churches! Nowhere have we gone beyond what the location and the nature of the work demands. When Missions are thus treated, especially in the larger cities, our experience is that they soon pay for themselves and their membership increases rapidly.

When the Forward Movement budget was made up, every one of our askings was based on careful surveys and the estimates were carefully pruned to avoid all danger of extravagance. We are, therefore, proud of what we have already accomplished and believe that the Board will be heartily commended for what it is doing.

In view of the enormous needs of this Department, I tremble at the very thought of what would have happened without a Forward Movement. It is almost unthinkable. The needs were here, but no money. What was accomplished in fifty years was in danger of crumbling. We could not stand still. We could not advance. We were facing disastrous retreat. The Forward Movement is saving the day.



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Famine in China Still Rages

Our missionary, Ward Hartman, has sent the picture showing the starving children, about fifty of them, being cared for by the Shenchowfu missionaries.

He writes: "These are trying days, but I think the worst of the famine is still before us. We cannot step outside the compound gate without having a bunch of starving people running after begging for work. Have about 80 at work here now, besides overseeing 100 in the city. Hope to put several hundred or more on work in a few days. Many too weak to work are coming. But it is when we go up a short way into the country districts that we see real suffering. We have practically decided (though it seems hard) that we must let the old and the weak die and try to save the able-bodied so they can go to farming in a few weeks and try to raise a crop of rice for the Fall, or many, many more must perish. Very little help from Famine Relief Committee so far."

Let us as a Church do what we can to help in relieving this unspeakable condition, in the hope that the American Famine Relief Committee will aid in providing additional funds. The situation calls for immediate action. It is too serious for one Church alone to face and solve.

## A Note of Sincere Appreciation

Words fail me to tell my friends and associates in the work, through THE OUTLOOK OF MISSIONS, how thankful I am for all their kind expressions of my services and fellowship with them during twenty years as Secretary of the Board of Foreign Missions. It cheers the heart to feel that the work, though feebly, done in faith and hope should call forth such warm testimonies of love. These shall remain indelibly engraven on the mind and heart. They will inspire to greater deeds for the Christ we serve, and in the Kingdom He came to found on the earth. May the Father in heaven crown all the labors



of his servants and reward those who are my dear co-workers in the work of Christian reconciliation.

ALLEN R. BARTHOLOMEW.

### Dr. Hoy at His Best

January 21, 1922.

Dear Readers of THE OUTLOOK:

The committee on publicity has put me down for a letter due today. In a country as full of interest as China is, there should be no difficulty in finding a subject. The chief difficulty is to know just what topic would be most suitable for your further information.

We have passed through another season of military disturbances; and in addition to that we have been facing a famine that is distressing some sections of Hunan. We are never free from the sense of uncertainty. Within the last ten years, we have passed through nine military disturbances; and in addition to these, there have been frequent troubles at the hands of bandits, who are usually discharged soldiers with arms and ammunition. They are preying upon the people; and there seems at present, to be no power to subdue them and bring them within the confines of law and order. War and famine are constant curses of China. The great wonder to the observer is how the people can bear all their troubles. They have wonderful powers of recuperation; their lives are simple, and the common Chinese family can live on very little. However, poverty stricken people as a rule are not noted for either intellectual or physical vigor.

There is another matter at which to marvel, and that is that the Christian work is growing steadily through all these disturbances. The continuity of the Christian enterprise is an assured thing. Several times there have been temporary interruptions; but the cause of Christ has gone on steadily. No doubt, more progress could have been made, had the country been at peace. An outstanding feature of life here in the Far East is that when the people see these disturbances coming, they flee to our churches, chapels, schools, and hospitals for refuge. The Old Testament is full of the idea that God is our refuge; and somehow, the Chinese

people have learned that there is a place of safety—comparative safety—within the walls of the Christian grounds. This does not mean that the people are rushing away from sin, and pressing into the Kingdom of God. The traditions of the people and the powers of sin, as well as the forces of superstition are not easily overcome. There are, doubtless, some who are so impressed at what they see and hear during their refuge within Christian circles, that they give a thought to the claims of the Gospel; come to a sense of sin, and find spiritual salvation and refuge in Christ Jesus. At any rate, these troubles have advertised the Christian Church, the Christian hospitals, and the Christian schools.

In our annual reports of the different departments of the China Mission you are kept fairly well informed concerning our work. Just how much of these reports will be given to the church papers is another question. Our personal letters to many of you, and our communications for the church papers will give you many an insight into what we are doing or trying to do.

The Christian forces of China are looking forward with eager anticipation to the National Christian Conference to be held in Shanghai, the early part of May. There will be over a thousand delegates; one-half of these to be Chinese. In April there will be a conference in Peking of the Federation of the Students' Y. M. C. A. We have, accordingly before us two great meetings. From these we look for a mighty impetus. The most important question will be, no doubt, Chinese Christian Leadership. In the last analysis, China as well as other mission countries, must be evangelized by the national Christian forces. We foreign missionaries can only be the fore-runners to proclaim the coming of the Kingdom of the Lord. When we think that in 1807, one man alone began the Protestant work in China, and that he faced a different China from what we have today, we must marvel. Then he looked, as it were, upon a closed door, which man could not open; but which God opened for him. Today wherever a man goes with the Word of God, he gets a hearing; and if he knows how to approach the Chinese, they will

give the stranger hearty greeting and the cup of tea that here takes the place of the cup of cold water. When we think of this difference, what cannot, should not, the Chinese Christians be able to do? When we consider what forces there are at work in China today for Jesus Christ, we must call upon all that is within us to bless the Lord; and not forget all His benefits. The Christian forces, foreign and native, at work today in China and identified with her best interests, need not look to any other human agency. God has planted His trees of righteousness in this land; they have rooted, and put forth their branches; and there is today, a fruitage, each after its own kind. The claim that is sometimes put forth, that the Christian Church ought to concentrate upon some other country, and later let that country evangelize China, ignores the presence and the present ministry of the Holy Spirit. Look upon China as the garden of the Lord; the vineyard of Jesus Christ; and the Father as the husbandman; and all the Christian forces at work today, guided and controlled by the MASTER MISSIONARY, and you must believe that the salvation of China is at hand. The moral and spiritual influences, which under the creative presence of God, are making for the uplift of China, are more and more becoming indigenous. The outlook for the near future is inspiring. It is more and more being recognized that the great trouble in China is sin. With the recognition of sin, with the location of the destructive powers of moral evil, and with the remedy for the same in Jesus Christ, we look for the establishment of the Kingdom of God, largely through the coming leadership of the men and women, who are today strong in faith, and who are learning to take the initiative.

Dear friends, in order to help the development of the national consciousness of the Chinese Christian Church, what we have to do, what we have undertaken to perform, what our hands find to do, let us do today and do our part with will and love. What we have to do, let us do now. We dare not, we cannot, look back; much less can we hesitate and ex-

cuse ourselves by saying that others will do it. In the present opportunity with numberless open doors, no man can excuse himself. Opportunity of the most quickening kind is at hand. What will you and I do? God is calling; have we the hearing ear? Do we love Him who calls? The loving child is the most attentive and alert to obey when father and mother need the child's best efforts to will and to do.

Sincerely yours,

WILLIAM EDWIN HOY.

### Christmas—What it Means in Japan

Christmas is not observed by the vast majority of the people of Japan, and yet it is impossible to move about in this country without an appreciation of the fact that Japan has been touched with the Spirit of Christmas. It is in the air. It is unmistakable.

As a religion Christianity is making very slow progress in this land; as a force it is tremendous. Every day the philosophy of Christ gains further followers; daily the ethics preached in the Sermon on the Mount find greater and greater expression in the lives of the Japanese people.

None but those blinded because they will not see can deny the benefits which have been wrought in Japan through the teachings and examples of those who bow before the Babe of Bethlehem. None but the greatest national egotists but appreciate what has been done for Japan from outside Christian nations.

It is proper, then, that the coming of Christmas, the anniversary of the birth of Jesus Christ, should be recognized as it is among the Japanese in ever-growing numbers. It is proper that the Christmas Spirit should warm the hearts which know not the Christ Child by name, as well as those of professed followers of the Lowly One.

It is in this spirit of a universal sentiment that *The Japan Times*, this Christmas Eve, wishes for all its friends and readers a very Merry Christmas.—*The Japan Times*.

## Singing Christians

By ALLIENE DECHANT

Music for me has always had real thrills, be it Grand Opera, Chamber Music, Russian Chorals, negro spirituals, vocal or instrumental recitals, College vespers, the bugle call at a Girls' Scout camp, or the family orchestra.

It was music that brought me my first twinge of homesickness out here in Japan—here on a week-day night in an "upper room" at famous Lake Chuzenji, from the throats of our own Miyagi Girls' School pupils, "at the end of a perfect day" spent amid Japan's mountains. And when the leader of that half hour service of song and prayer asked me for a few words, all I could say was that the girls' hymns and folk songs had touched me so deeply I had to weep.

Another "thrill day" began at 5.00 A. M. It was Christmas Day! And I was awakened by the Seniors, who wended their lanterned way through the snow, from the dormitory to the house, here, while the moon kept silent watch overhead. It was a new thrill, such as I had never before experienced and "Holy Night" and "Away in a Manger" never sounded sweeter. Nor was that all, for at six o'clock, Christmas night, the girls sang again, all of them—each class participating under the leadership of Miss Weed. They sang Handel's "Unto Us a Son is Born." How inspiring it was! And scarcely had the last note died away when Miss Hansen's Candle Ceremony began, each girl lighting her candle from Dr. Faust's tall taper. What a beautiful procession it was—two seemingly never-ending columns of kimono-clad girls, wending their gleaming way out from the chapel, up the broad stairway to the class rooms above and then down again! And what a joy it was to look down from the balcony above upon those ever-moving files of candle-bearers, while "Joy to the World" was being sung again and again. I could not help but take a long look into the future, when each candle-bearer will be lighting up dark, lonely corners with the flame she caught at her Alma Mater's altar! A band of singing Christians!

And over at our brother institution, North Japan College, were the singing

boys, at their Christmas exercises—800 of them who crowded Nibancho church to the doors, leaving no room for guests! And what did they sing, those 800 young men, under the leadership of I. J. Fisher? The processional was "Hark the Herald Angels Sing;" the orchestra played Schubert's "L'Allegro" and Mozart's "Gloria," a vocal trio and obligato was entitled "The Camels and the Wise Men," department boys sang "Once in David's Royal City" and "Christians, Awake" and the Orpheus Club sang "God of the Nations," all in English! That was another "thrill" night!

Is it worth while to teach the best in music to our boys and girls over here and to adequately equip the schools with instruments? Do singing Christians count? A thousand times, "Yes!"

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## "Vanquished, Yet Victorious"

The leading editorial in the April number of the *Moslem World* is a trumpet call from the editor, Dr. S. M. Zwemer, to the Christian Church to marshal its forces for the spiritual conflict and Islam. Admitting that Islam has conquered and overthrown the Church in the lands where Christianity first appeared, the writer urges that the Bible, which saved the Oriental churches from extinction, is still the great hope for the regeneration of Mohammedans, and though apparently vanquished in Moslem lands, the Church may be on the very eve of a great spiritual triumph among the followers of Mohammed.

In this same number Dr. Weitbrecht Stanton discusses the place of controversy in dealing with Moslem inquirers, and shows from the history of successful work among Mohammedans in India that though controversy should be avoided in the first approach to Moslem, the final decision between Christ and Mohammed cannot be made without presenting the issues on both sides of the two religions, and this means controversy. The worldwide work among Moslems of all races, which is being done so splendidly by the British and Foreign Bible Society, is interestingly described by the Rev. J. H. Ritson, the senior secretary of that Society.

## Review of the Year's Work at East-view Schools, Shenchowfu, China, 1920-1921

THE work of any school has its ups and downs. On the one hand there are many disheartening disappointments, and on the other there are many encouraging surprises. The past school year has been no exception to this rule.

The schools were not crowded like they were during the previous school year. This was doubtless due to the fact that we discouraged a crowded enrollment. We also lost some students because their families were unable to meet the expenses, these families having suffered heavily through the extortions of the officials, soldiers and bandits. However our enrollment in the boarding school was quite as large as we desired. There can be no doubt that better work was done by the students in a less crowded and less noisy school room.

### *Standing of the School*

The school is slowly winning the respect of the people in our district. To some extent this is due to the rather inferior work done by the Government schools. At the beginning of the second Semester a number of graduates of the Shenki Higher Primary School enrolled. We were compelled to enroll them in the lowest class of our Higher Primary School. And although they were good students, it was only by the hardest kind of study that they won promotion to the next higher class at the end of the semester. We hope to use any recognition which our higher standards may gain in quietly giving aid to any Government Schools or teachers who will accept it.

### *Teaching*

The teaching in the Middle and Higher Primary School has been well done. In the Lower Primary Schools some teachers have done very good work while the teaching of others has not been very satisfactory. This will be improved when more time is given to the Principal for inspection of the schools. In this connection we wish to thank the Secretary of the Board for sending the saddle and equipment from America. When these arrive

we hope to find a mule large enough to answer the purpose, after which the work of inspection can be done more expeditiously.

### *Health*

The health of the students has been fairly good. There have been a few serious cases of sickness, one of which resulted in the death of Kai-liang Chu, the brightest student in the highest class in the school.

Through the kindness of the Medical Department, all the boarding students were given a physical examination. A number of students have eye diseases, and a few showed traces of tuberculosis of the lungs. All five cases of tuberculosis were from the best and hardest working class in the school, the Middle School Third Year. We are happy to be able to say that the three students who showed a trace of the disease are in much better health now, doubtless owing to the fact that they were ordered to take rest daily.

In this connection we would like to call attention to the fact that an athletic field is an absolute essential when we relocate our school buildings. The play ground that we are using now is so very small that only a fraction of the students can play at any one time. As a result many of the more studious pupils, who really need the exercise, do not take it, become physically weak, and offer very little resistance to such diseases as influenza and tuberculosis.

### *Evangelistic Work in the School*

The Evangelistic Work in the Schools was conducted, as in the past, through the medium of the School Y. M. C. A. Every boarding student joined this organization. Twenty students enrolled in the Inquirers' Class taught by the principal, and all the others joined the Voluntary Bible Classes conducted by leaders appointed by the Y. M. C. A. Five students were baptized on Palm Sunday. We have every reason to be encouraged over the results of our efforts to evangelize the students in our school.

### *Honor Students*

During the year just closed seven students secured an average grade of 91% or over. They are Gwei-shou Djang,

Ming-seng Li, and Han-shi Siao, of the Middle School Third Year; Li-nan Hsiung and Chwen Shen, of the Higher Primary Third Year; Hsiao-djung Hsiang, of the Higher Primary Second Year, and Ren-heng Djang, of the Higher Primary First Year.

#### Graduates

Four students graduated on June 20th, 1921. They are Tien-hsiu Gin, Yung-siang Hwang, Yuen-yu Sie, and Gia-tsi Swen.

#### Lower Primary Schools

We now have eight Lower Primary Schools. Three are in Shenchow, one on the compound and the others at the two street chapels. The other five are at Luki, Wusuh, Chiping, Liang-shui-ging and Tsao-gia-chung. The people at Tsao-gia-chung have failed to support their school and we will probably remove it to another place.

Two of these schools, the one in the East Suburb and the other at Liang-shui-ging, have enrolled a number of little girls as pupils. We are making this experiment with the idea that later on girls may be enrolled in most of our Lower Primary Schools, giving them an oppor-

tunity to begin their education. In addition, if a plan can be worked out to make all our Lower Primary Schools co-educational, a big saving in time and money should result for the Mission and hence for the Board. We will continue the experiment and watch the results.

#### College Students

Gwang-tao Yang, the brightest student we have ever graduated from our Middle School, wishes to enter Huping College. In the class just promoted to the fourth year of the Middle School, an unusually strong class, we have eight students who ought to attend College also. However, our budget will need enlarging if we must pay the tuition of all these students at Huping.

#### Enrollment

The total enrollment for the school year, 1920-21 was 325, distributed as follows: 31 in the Middle School, 65 in the Higher Primary School and 229 in the 8 Lower Primary Schools. Of this number 254 pupils were in attendance at the end of the year.

J. FRANK BUCHER,

CLARENCE E. HEFFELFINGER.

### BOARD OF FOREIGN MISSIONS Comparative Receipts for Month of February

Synods	1921			1922			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$6,207.55	\$2,340.70	\$8,548.25	\$5,493.19	\$1,417.92	\$6,911.11		\$1,637.14
Ohio	2,837.96	1,757.30	4,595.26	2,028.77	1,237.78	3,266.55		1,328.71
Northwest	24.00	477.43	501.43	261.91	195.76	457.67		43.76
Pittsburgh	1,675.00	357.27	2,032.27	1,150.00	234.91	1,384.91		647.36
Potomac	4,131.74	773.08	4,904.82	2,150.38	499.29	2,649.67		2,255.15
German of East.	315.32	266.74	582.06	212.95	297.17	510.12		71.94
Central	665.55	324.33	989.88	753.63	452.19	1,205.82	215.94	
Mid-West	431.69	630.28	1,061.97	552.44	264.15	816.59		245.38
W. M. S. G. S.		6,410.05	6,410.05		5,575.26	5,575.26		834.79
Annuity Bonds		50.00	50.00					50.00
Bequests					100.00	100.00	100.00	
Miscellaneous		30.00	30.00					30.00
Totals	\$16,288.81	\$13,417.18	\$29,705.99	\$12,603.27	\$10,274.43	\$22,877.70	\$315.94	\$7,114.23
						Net Decrease		\$6,828.29

**“Enclosed please find my check for One Dollar renewal for 1922. I am very glad to donate the extra 50 cents. The magazine is certainly worth \$1.00. I hope many more will send in the same.**

**“Quarryville, Pa.**

**“Mrs. G. J. P. Raub.”**

# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## EDITORIAL

### TREES

I think that I shall never see  
A poem lovely as a tree,  
A tree whose hungry mouth is prest  
Against the sweet earth's flowing breast.  
A tree that looks at God all day,  
And lifts her leafy arms to pray,  
A tree that may in summer wear  
A nest of robins in her hair.  
Upon whose bosom snow has lain,  
Who intimately lives with rain.  
Poems are made by fools like me,  
But only God can make a tree.

—JOYCE KILMER.

(A husband and father, who made the  
supreme sacrifice.)

### The Fellowship for Home Mission Recruits

We rejoice greatly over the outcome of the Student Conference which met February 17-19 at the University of Illinois. This number of the **OUTLOOK OF MISSIONS** gives a brief, but comprehensive account of the new fellowship, with a full statement of its purpose. Our home base needs the young student life, the type of men and women who volunteered in the World War, the type who have inherited and developed stamina and enthusiasm. These young people have formed themselves into a fellowship dedicated to Christian service in America—a fellowship corresponding to The Student Volunteer Movement, in which the student has dedicated himself to Christian service abroad.

The organization of this work will bring new responsibilities to Mission Boards and Missionary Societies. It should be discussed in the meetings of local missionary societies, and have a place on the program of Classical and Synodical meetings in order that our

members may be informed of this new force which has come into home missions.

### The Woman's Missionary Society Extends Congratulations

The felicitations of the W. M. S. G. S. were extended by our President, Mrs. B. B. Krammes, to Dr. Allen R. Bartholomew at the special service which marked his twentieth anniversary as Secretary of the Board of Foreign Missions.

For twenty years Dr. Bartholomew has been the friendly counselor of the Woman's Missionary Society and has extended denominational and interdenominational courtesies and privileges which we appreciate. Because we remember the continued goodwill, the friendly conferences, and the unstinted friendship in all kinds of service, the Woman's Missionary Society was honored in extending its best wishes for the future, and congratulations upon the valuable service rendered by the honored Secretary.

### Next Year at This Time

THE general themes of the text-books for the W. M. S. next year are "India" and the "Negro in America." Prof. Flemming is the author of the book on India for which Mrs. Edward F. Evemeyer will prepare the program outline for leaders. The study on India is recommended for six programs beginning with September.

We have heard considerable complaint that the programs constructed on the mission study books are too difficult for many societies. The adult mission study books are scholarly and technical and need to be interpreted before they make a suitable program for *any* society. When the adult

book cannot be interpreted and thoroughly digested by the society, then why not use the less technical book? We refer to the book on the same theme, listed for young people. The responsible person in each society—the President, chairman of the Program Committee, pastor's wife or whoever can gauge the program capacity of the society should examine the program packets of the W. M. S. and the Y. W. M. A. and select the one best suited to the needs of the society.

We have met with the question, Why study a text-book on "India" when we have no missions there? We infer that the question means that our missionary interest should be encompassed by several provinces in Japan and China; that information on our own stations in those countries should satisfy us. We answer, No Woman's Missionary Society can afford not to be informed on the forces at work, the progress made and the extent of unoccupied territory in non-Christian lands. We are concerned to increase the proportion of Christians in Christian lands and in non-Christian lands, no matter whether America, China, India or the uttermost parts of the earth.

For reasons which seemed quite sufficient to warrant a departure in the suggested program for the latter half of the year, the Educational Commission recommends and is preparing studies upon the subject of "Home Missions in the Reformed Church." It further recommends that the text-books "The Trend of the Races," by George E. Haynes, and "In the Vanguard of a Race," by Mrs. L. H. Hammond, be used for mission study groups.

Each of the six programs on Home Missions will present a distinct type of denominational work. They will aim to give the motive which called the mission into being, its history and present condition, with a challenge to the W. M. S. expressed in terms of money, recruiting and prayer.

For the girls who are being organized into auxiliaries, attractive programs are being prepared setting forth the home and foreign missionary interests of the Reformed Church.

## A Foremost American: the Foremost of His Race

INSOMUCH as we expect to emphasize the need of Christian relationships between the Negro in America and ourselves, in our mission study this year, we make the birthday month of Booker Washington the occasion to call attention to the superb service he rendered to the Negro race in the early, dangerous days of freedom.

On the 5th of April each year, a group of pilgrims go to Tuskegee, graduates of the school and friends, both white and colored. This is "Founder's Day."

We remember Booker Washington in his "Up from Slavery" says he does not know when he was born. After the book was published a Mr. Burroughs, a son of his former owner, sent him the records of the births of his father's slaves, giving the exact date. His birthday, April 5th, has been made "Founder's Day."

Dr. Washington, in leading his people "up from slavery" became a great American. Among the many notable men with whom he was associated were General Armstrong and President Roosevelt. General Armstrong was his spiritual and intellectual father. It was General Armstrong who selected him to initiate and carry on the first vocational institution of learning conducted by Negroes for Negroes. President Roosevelt made a friend of Booker Washington—a friend who was a welcome guest at the White House.

Mr. Roosevelt was a member of the Board of Trustees of Tuskegee at the time of Dr. Washington's death and attended the meeting at which his successor was agreed upon. Moved by the critical nature of their task, Mr. Roosevelt said: "I consider the selection of the successor of Dr. Washington as important for the country as the selection of the President of the United States."

Mrs. Rose Morgan, of Columbia University, N. Y., director of the bureau of "Songs that Live," tells that she had been informed that President Roosevelt had said he believed the real folk songs of America would be found in the Negro melodies of the South. She wrote to



inquire if what she had heard was true. His answer came in a type written "I said it." Theodore Roosevelt. President Roosevelt thought the letter had come from another carping critic. When Mrs. Morgan explained more fully the purpose of her inquiry, that she was making a collection of "songs that live," the President, in a five page letter, not typewritten, directed her to get into communication with Booker Washington. When she wrote to Dr. Washington, he answered "if you are in earnest I'll help you." For nine months Dr. Washington lent his assistance to Mrs. Morgan as she traveled among the Negroes, attending their camp meetings and other gatherings. Dr. Washington's interest in collecting the genuine old Negro spirituels is an example of his policy of leadership. He aimed to develop the Negro, with his natural gifts and characteristics, not to engraft him with characteristics of another race.

### Congratulatory to the "Lesbian Herald"

*Hood College, Frederick, Md.*

A quality of pleasure and joy, difficult to express in words, came as I read the Twenty-fifth Anniversary Number of the *Lesbian Herald*, edited by the first editor-in-chief. I quote the following from an editorial "Of the fourteen members of the editorial staff of the *Lesbian Herald*, one has gone from earth. The remaining thirteen take pleasure in assuming the issue for the month of February, and sincerely hope that this, the twenty-fifth anniversary number, may prove of interest both to the readers of today and especially to those of twenty-five years ago."

Although not a reader of the *Lesbian Herald* twenty-five years ago, the anniversary number has given me so much enjoyment that I wonder if anyone has had more. It contained many surprises, and revived remembrances and very precious memories of associations with parents whose daughters were then "away at college" and members of the *Lesbian Herald* staff.

My intimate acquaintance with Hood College has come in recent years, so my greatest surprise was the first editor-in-

chief, Gertrude Harner Apple, now the "First Lady" in the President's House.

Miss Erma C. Wieand, of the Department of French, Western High School, Philadelphia, for the first staff of the *Lesbian Herald*, gives the tribute "To the Founder of Hood College, Frederick, Md." I speak for the members of the W. M. S. G. S. when I say we wish to join with the first staff in bringing the tribute to Dr. Apple.

Too oft' alas, 'tis true that mortals win  
The credit they deserve but far too late.  
What one has done men either underrate  
Or praise at last when Death has taken  
him.

So may it not be with our teacher—friend,  
friend,

Whose aim was simple—all to dedicate  
To found a college, girls to educate,  
And gave his all to compass this fair end.  
All praise to him, who like those boatmen  
brave

In Virgil's song, 'gainst wind and current  
won.

They knew they could, hence not to be  
outdone.

The reason then as now, that faith can  
save

In self, in friends, in Him whose law  
divine

Is love and progress. Praise to him  
assign!

### The W. M. S. Department Quiz

*Why does Ruth Muskrat go to China?  
Who sends her?*

*What is the purpose of the new "Student Fellowship"?*

*Where and for whom is a home being built with thank offering money?*

*A missionary studying medicine at Johns Hopkins—who is she?*

*What is the general theme of the Home Mission text-books for 1922?*

*Name the founder of Tuskegee?*

*Why should the April and June numbers of the Missionary Review of the World interest us especially?*

*Name two women who have been assigned special duties at the Wilson College Summer School of Missions. What are their positions in the Woman's Missionary Society of General Synod?*

### Notes and Comments

The United Day of Prayer for Missions has just been observed and it would be interesting to know how many members of our societies were in attendance at a meeting.

From our Philadelphia Headquarters, 6500 Programs "Prayer and Praise," and 3000 "Call to Prayer" cards were distributed. Samples of the programs and cards were sent to 43 Classical presidents; local societies in 42 Classics ordered prayer cards. The Classical societies ordering the largest number of programs were Lehigh with 517; Schuylkill, 404; East Pennsylvania, 398; North Carolina and Virginia following close fourth and fifth.

\* \* \*

It will be well to remember that this event always falls on the first Friday in Lent, and to order the programs as early as possible. This year late orders had to be cut down, because the Executive Secretary could not foresee that so many late orders would be received. For a long time it looked as though the programs would not be called for.

\* \* \*

Watch for the two special numbers of the *Missionary Review of the World*. The April number will feature India; the June number the American Negro.

\* \* \*

Our W. M. S. G. S. gives loyal support to the *Missionary Review of the World*, and we believe the following items gathered from the annual report, will be of interest.

The report is encouraging as it shows the largest receipts from subscriptions in the history of the company. There is still need, however, of \$10,000 over the regular income to meet current expenses. Last year this amount was supplied by gifts of friends and appropriations from some mission boards.

New subscriptions numbered 4,354 and the total mailing list is about 10,000. The financial problem would be solved with 35,000 or 40,000 subscribers.

\* \* \*

Ready for distribution, "A College Girl's Summer Diary." We were tempted

to keep this announcement for the College Girl's annual June number, but after reading it, felt that everybody should have it now.

Sixteen pages of extracts from the diaries of the college undergraduates who spent some weeks in the summer working among farm and cannery migrants in Maryland and Delaware, under the auspices of the Council of Women for Home Missions. The price is 10 cents. Order from Miss Carrie M. Kerschner, Room 408, Reformed Church Building Fifteenth and Race Streets, Philadelphia.

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Quite recently H. G. Wells commented upon the fact that no American novelist had taken advantage of the rich material in connection with the Negroes of America. Even before the comment was made T. S. Stribling, of Tennessee, had written "Birthright," which appeared serially in *Century* (October, 1921, to April, 1922). The Negro press of the country is agreed that it is a fair portrayal of characteristics, conditions and life in general among Southern Negroes.

\* \* \*

People are reading "Up from Slavery" by Booker Washington; "Finding a Way Out," by Robert Russa Moton, and the poems of Paul Lawrence Dunbar.

\* \* \*

Wilson College Summer School of Missions, the last three days of June and the first six of July. It hardly seems necessary to do more than announce it, except to say that you'll meet your old friends and many new ones; that Miss Kerschner will be our Camp Leader, Mrs. C. A. Krout will be at our literature table and that our denominational headquarters will be in the Main Hall.

\* \* \*

In studying India we should try to understand the "Back to the Spinning Wheel" movement. Today we cannot have a study on India without referring to Gandhi and his gospel "Back to Nature." See *The Survey*, January 28, 1922.

## The Student Fellowship for Christian Life-Service

RALPH WELLES KEELER

**D**URING the last few years Christian students in many colleges and universities throughout America have associated themselves together into small local groups because of a definite interest in devoting their lives to Christian service for America for the sake of the world. Because of a growing desire for a closer fellowship among these isolated groups, fifty-four student delegates from thirty-three colleges and universities in thirteen states from Kansas to Massachusetts, met in conference at the University of Illinois, Urbana, Illinois, from February 17 to 19. The Student Volunteer Movement, the International Committee of the Young Men's Christian Association, The Student Committee and the Personnel Division of the National Board of the Young Women's Christian Association, the Home Missions Council and the Council of Women for Home Missions, and seven denominational Boards were represented by twenty-three national secretaries who made invaluable contributions to the work of the conference. It was, however, a strictly student conference, with a student chairman, secretary, program and findings committee elected on the first evening. After reports from the delegates representing types of Life-Service groups and the intensive and free discussion, the findings committee endeavored to interpret the consensus of opinion and reported to the conference that there seemed to be a strong desire for a Fellowship of students for Life-Service, especially for those committed to Christian service in America.

Instead of a constitution the following statement of purpose was drawn up and unanimously adopted:

1. Our ultimate purpose is a fellowship of all students dedicated to Christian Life-Service.

2. Since there is a fellowship of students dedicated to Christian life-service abroad it seems expedient that we devote our attention to unite students dedicated to Christian life-service in America until our ultimate purpose can be realized.

3. Our present purpose is to unite the prayers, study, and vigorous effort of

those interested in the task of making America Christian for the friendly service of the world.

4. Further, to enlist the aid of and to co-operate in every way with, existing agencies sharing our purpose to Christianize the world.

The conference voted that those present constitute the nucleus of a fellowship and that a continuation committee of nine representing the different parts of the country be constituted the Executive Committee for the Fellowship with Miss Jessie Dodge White, 156 Fifth Avenue, New York City, Secretary of the Joint Committee on Recruiting the Home Missions Councils and the Council of Women for Home Missions, acting in an advisory capacity. In harmony with the ultimate purposes stated the name Student Fellowship for Christian Life-Service was adopted. Mr. St. John, of the Student Volunteer Movement, a member of the conference, expressed the opinion that this might mark as historical a day in the Christian Church as the memorable Northfield Conference.

### Yobancho Church, Sendai, Japan

The following sketch of the Yobancho Church—of which a photograph appears on the Calendar page—was written by Miss Mary E. Schneider.

A good many years ago a missionary and a theological student of North Japan College started a Sunday School and preaching place in a Japanese dwelling in the Northwestern part of Sendai. In the course of time a good lot was secured nearby on Kita Yobancho (North Fourth Street) by the late Rev. H. H. Cook, and a neat chapel and parsonage were erected on it. This little church is not yet as strong as the other three churches connected with our Japan mission in Sendai. But recently Rev. K. Kobayashi returned from his theological training in America and became pastor here. He is a rare man, consecrated and live, who knows how to hold and touch his hearers. Under his leadership Yobancho Church has a bright future.

### Among the Workers

Surprised and happy children in our missionary homes in China and Japan! Was it any wonder? This was the first Christmas that the Woman's Missionary Society remembered them—it was heretofore only the other children, the children in our mission schools and Sunday Schools. When the parcels of books and American toys arrived, the children's joy knew no bounds. There were dolls, pianos and paints for the girls; blocks, dogs, typewriters for the boys, and rattles for the babies—toys to suit, as near as possible, the age of each child.

\* \* \*

Mrs. F. C. Brunhouse and Mrs. A. P. Frantz, both of Philadelphia, served on the committee to purchase the gifts. Among the gifts were twelve subscriptions to *Everyland*. Beautiful letters of appreciation have been received from a number of the families.

The gifts must be sent several months before Christmas, which means that funds should be sent during the summer or early fall.

\* \* \*

The Y. W. M. A. of Central Synod has contributed \$250 toward a piano for the Indian School at Neillsville, Wis.

A short article "About a Ford Car" appeared in the October, 1921, *OUTLOOK OF MISSIONS*. About half the price of a "Ford" lies in a Yamagata bank. When there is enough money to buy it, Rev. Kriete will be able to do work in the villages of Yamagata Province. \$71 has been received for the "Ford" since October.

\* \* \*

Last fall a number of the Classical Societies recommended that special gifts toward the Cook Memorial Chapel, be encouraged. Offerings for the purpose were taken at some of the Institutes. Thus far \$461.81 has been received toward the fund.

\* \* \*

Of the \$2000 cabled to Treasurer Lequear for the China Famine Fund, \$588 was sent through the channels of the W. M. S.

\* \* \*

Everyone is eagerly awaiting the total of the Thank Offering. One of the first things to which we will turn in the June number of the *OUTLOOK OF MISSIONS* will be our treasurer's report.

As the Thank Offering reaches the treasurer it is put to work. The Y. W. M. A. Thank Offering to date is \$1786.53.



MRS. HOY  
AND  
MISSION-  
ARY  
CHILDREN  
AT  
YOCHOW  
CITY

This has been sent to Treasurer Bolliger for the general work of the Indian School. Of the W. M. S. Thank Offering, \$7,000 has been forwarded for the home of the Misses Hansen and Lindsey, in Sendai; \$4,000 for the Yochow City Building for Bible Women. \$3,000 was sent last year, and our treasurer says before this article is printed, \$3,000 more will be in the hands of the Foreign Board, making \$10,000 for the Building for Bible Women in Yochow, China.

\* \* \*

Among the recent speaking engagements of our Executive Secretary, Miss Carrie M. Kerschner, were the following:

On February 17, the W. M. S. of Womelsdorf, had a Get-together and Reception. Miss Kerschner made the address. Remaining over the week-end, she spoke in the Sunday School and at the evening service on the 19th.

On March 3rd, Miss Kerschner spoke before the City Missionary Federation of York, Pa., the occasion being the United Day of Prayer for Missions. On the 5th she spoke for Rev. C. W. Heller, York, Pa.

March 9th, an all-day meeting of the W. M. S. took her to Doylestown, Pa. During the afternoon she presented the four chapters of "The Kingdom and the Nations," and in the evening delivered an address on the last two chapters.

The third Wednesday of each month, beginning with March, Miss Kerschner teaches "The Kingdom and the Nations" to a mission study class in First Church, Philadelphia.

\* \* \*

A Mission Band with 21 charter members was organized by Miss Iske in the Second Reformed Church, Tiffin, Ohio. Miss Sybilla Reif is the leader. A Y. W. M. A. was organized, February 26th, by Miss Iske, in Salem Reformed Church, Toledo, Ohio. There are 12 charter members; the President is Miss Mary Radaker, the Corresponding Secretary, Miss Anna Kerschbaum. Miss Kerschner organized a Y. W. M. A. at Rohrerstown, Pa., on the 5th of February. President, Miss Esther K. Meyer; Corresponding Secretary, Miss Claribel Kunkle.

### To Introduce Dr. Eric M. North, Author of "The Kingdom and the Nations"

I am writing this on the first day of March. On some day during this month most of our missionary societies will be having their first program in "The Kingdom and the Nations," by Eric M. North. By the time this reaches you, you will be ready for the third chapter, and probably more interested to know the author, than you would have been at the beginning. The style and content of the study tells that the author is a student, and we turn to see whence his training.

Dr. Eric M. North, son of Dr. Frank Mason North, was born in Middletown, Connecticut, in 1888. Wesleyan University gave him his B.A., Columbia University his Ph.D. He was graduated from Union Theological Seminary in 1913, after which he spent several years in travels which took him around the world. From 1915-1917 he was the Assistant Professor of the History of Christianity in Ohio Wesleyan University, after which he became the Associate Editor of Sunday School Publications of the Methodist Episcopal Church, which position he now occupies. He is the author of several books. The last one, "The Worker and His Church," is just off the press.

### The Prayer Calendar for May

The prayer was written by Miss Marion P. Firor, daughter of the late Rev. Marion L. Firor, of Burkittsville, Md. Miss Firor went to China, in 1916, as a teacher in the Girls' School at Yochow City; but had at the time the urge toward medicine. In July, 1921, she returned to the United States for her first furlough, and immediately began to study medicine at The Johns Hopkins University, Baltimore, Md.

During Miss Firor's five years of residence in China, three members of her family were called home: two brothers lost their lives in France and her father was called to his rest a few months before she reached home.

In reply to a letter of inquiry concerning her work at the university, Miss Firor says: "Besides seeing my home

folks, the only reason I wanted to come home was to prepare for greater service in China as a medical missionary. . . . When one has been on the field, and has seen the great need for the medical missionary, has longed and felt called to such service, what can M.D. stand for but 'My Duty'—to, if possible, prepare for such service. This is the way I feel about it."

Miss Firor is charged with an energy and enthusiasm which compels her to give to the limit of her strength in whatever she undertakes. As a teacher she was very successful, and her friends predict a pre-eminently useful career in medicine.

### An Indian Girl Makes History

By FRANCES L. GARSIDE

**I**S A GIRL of seventeen too old to jump up and down and clap her hands in joy? Agreeing that she is not, (if the joy, is great enough), then would the Indian tradition of silence and stoicism cause Miss Ruth Muskrat to receive without demonstration the news that she was to be lifted bodily from her prosaic task of working her way through school, and transported far away to the Far East, half way around the world?

It is quite safe to say that she forgot she is a member of the Cherokee tribe; she must have forgotten everything for the moment in her tremendous surprise, for the gift came to her out of a clear sky. This is the story:

Miss Muskrat is working her way through Kansas University, being in her Sophomore year. She is taking history, sociology and geology, because she thinks they will help her in the course in journalism she plans to take later. With such compelling and concentrating subjects, none of them having anything to say about fairies, wishing rings and magic carpets, it is little wonder she was not prepared for the news. The trip is a gift of the National Board of the Young Women's Christian Associations, and the young girl's errand is to tell to the World's Student Movement meeting in Peking, in the spring, the present relationship existing between the Americans and the American Indian.



MISS RUTH MUSKRAT

She will be the first Indian girl to be sent to a World's conference in the history of the world!

Miss Muskrat's ancestry is something to be proud of. The Cherokees, it will be recalled, were the first to have an Indian language; it was invented by Sequah, an Indian famous for his gifts, and consists of an alphabet of fifty-eight symbols. When driven out of the Carolinas and Georgia, the Cherokees settled in Oklahoma. Miss Muskrat's home is near Tahlequah, and during the school vacations she has devoted herself to work for the Young Women's Christian Association in New Mexico. When she was very small she was nearly killed in an accident, and because of it carries her head a little, ever so slightly, on one side.

The World's Student Movement had its inception August, 1895, when six men from Great Britain, Germany, Scandinavia and North America met in Vadstena, Sweden, for the purpose of uniting students all over the world. The corner stone principle of the Movement is the recognition of the supremacy and universality of Jesus Christ; it is democratic in

its government and representation. Everything is dealt with from a world point of view.

In the beginning it was a man movement. In Oxford, 1909, for the first time women students were admitted. Today the girl students who have joined through the Y. W. C. A. student movement represent one of the most active factors in the membership.

The World's Student Movement encircles the globe. Miss Muskrat will meet in Peking delegates from every country in Europe, Asia, North and South America, Africa and Australia. There are 200,000 members, who are working together that the will of God may be done on earth.

## Literature Chat

CARRIE M. KERSCHNER

### The Kingdom and the Nations

#### CHAPTER VI

A display sentence of the last line on page 192 will show the responsibility resting upon Christians. Make another display sign of the words, "What are you going to do about it?"

Chapters V and VI may be combined, but neither should be slighted because of the summer months. If desired, the last Sunday evening worship in July may be made a "Mission Study Demonstration" meeting. Have the leader of the class review in ten minutes' time the subject matter of the previous chapters. Follow this with Chapter V given by half the class and the other half give Chapter VI.

Read together "Are We Able?" pages 208-209. Follow with silent prayer.

"Our Unrecognized Allies" may be made an Exercise, nine women wearing white, bearing banners on which are printed the "Allies" given on pages 210-216. Follow Mrs. Montgomery's suggestion on page 30 of "How to Use."

Seven things "Required of Us" are mentioned on pages 217-225. Close with the song, "Where He Leads Me I Will Follow."

Can each W. M. S. woman see in the

following quotation a challenge and a reward of service? "In as much as thou has been faithful over a few things I will make thee ruler over many. Enter thou into the joy of thy Lord." Read Fosdick's "The Meaning of Service."

By the way, have you ordered your books, "The Kingdom and the Nations," either from Mrs. C. A. Krout, Tiffin, Ohio, or from Carrie M. Kerschner, Room 408, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pennsylvania?

The April *Missionary Review of the World* will be a special number on India. Invaluable to be used with the May meeting, Chapter III of "The Kingdom and the Nations."

"The Clinic," for which there have been so many unmet calls, has been reprinted and can be supplied for 8 cents each; 80 cents per dozen.

"Two Kinds of Women" is a story leaflet by Mrs. Irvin W. Hendricks. Six cents plus one cent for postage will bring it to you and you know how fond we all are of interesting stories.

#### SUPPLEMENTARY MATERIAL FOR CHAPTER THREE INDIA—ISLAM

*To the leaders on India:*—We recommend the article "Children of the Conquerors," by Matilda Hunt, M. D., in *The Survey*, of January 7, 1922. In swift succession she jogs our memory on the earlier and later conquests from the West, on the difference in caliber of those conquerors who braved the dangerous six months' passage around the Cape and the less venturesome type who came after the building of the Suez Canal. The children of these conquerors—some have made good locally, others have been "sent home" to be educated, but the rest, trapped by fate, are on the bottom layer of opportunity. They are one of the problems of India.

We call attention to the leaflet in the "Early Reformed Lamp Lighter Series" which contains the sketch of Rev. Jacob Hauser's work in India, and to the one which tells of Benjamine Schneider's twenty-four years of missionary service among the Moslems.

## LETTERS FROM INDIA

I have had the great pleasure, since last September, of receiving frequent letters from Emma M. Schweigert, missionary to India. All of these, from the first one describing a visit to Cairo and a camel ride across the desert, to the last one which tells of her leaving Allahabad, where she has been learning the language, for Missoorie, where she will begin her teaching on March 1st, breathe the same spirit of devotion to the peoples of the East. In one of her first letters she writes, "It is hard out here, but so much worth while. Only the spirit of Christ can remove the spirit of dishonesty, filth and sin. The terrible poverty of mind, body and soul of these people makes me wish I had a thousand lives to give instead of this small one."

For five and a half months Miss Schweigert studied at the Mary Wanamaker School in Allahabad—learning Urdu, teaching a class in hygiene in the High School, and becoming acquainted with her new life and work. At the beginning of March she went on to the Woodstock School at Missoorie, where she will be permanently stationed. "This is a school composed of one-third missionary children, one-third English and one-third Anglo-Indians. It is the best school of its kind in India. At first I was rather disappointed since I came to work with the natives, but the Anglo-Indians are at present a big problem, so this work lends big opportunities."

A more recent letter contains this quotation from Mark Twain: "This is indeed India; the land of dreams and of romance, of fabulous wealth and fabulous poverty, of splendor and rags, of palaces and hovels, of famine and pestilence, of genii and giants and Aladdin lamps, of tigers and elephants, the cobra and the jungle, the country of a hundred nations and a hundred tongues, of a thousand religions and two million gods, cradle of the human race, birthplace of human speech, mother of history, grandmother of legend and great grandmother of tradition, whose yesterdays bear date with the moldering antiquities of the rest of the nations—the one sole country under the sun that is

endowed with an imperishable interest for alien prince and alien peasant, for lettered and ignorant, wise and fool, rich and poor, bond and free, the one land that all desire to see, and having once seen by even a glimpse, would not give that glimpse for the shows of all the rest of the world combined." And then Miss Schweigert concludes, "India is all that and more, yet amid all the charm of the East is the abject poverty of mind, body and soul of India's millions. The task or privilege of bringing them the message of the Master is a big one. The best that the best can send India is none too good for her."

Her letter giving an account of the Christmas activities in her compound was particularly interesting. It was quite a revelation to most of us to learn that turkey, cranberry sauce, mince pie, plum pudding and ice cream might be met with in India! After a description of the Christmas eve party for all the "mishes" in the station, she goes on, "Saturday night when I got back from the party I went to tuck the nine girls, who are here over the holidays, in bed. I told them the story of our Santa and how in America we hang up our stockings and Santa comes and puts gifts in them. After which I went to my room. A few minutes later I heard a small voice, Miss Schweigert, please may I come in?" There was a small girl asking for string to tie up some stockings! Well, it was eleven o'clock. I found each child had hung up her stocking with her name above it so Santa would not make a mistake. There it was, almost midnight, and I had to make good. When I tell you I hunted madly through trunks and boxes until after one o'clock to find suitable gifts, you'll know I had a glorious time. I went to bed, very tired, but happy. Next morning at six o'clock I was awakened by the *ayah* followed by the cook who wreathed me with a garland and gave me a red paper package tied with silver ribbon. Inside the package were salted peanuts and a pair of glass bracelets! Not one of my Christmas boxes from home has come yet, but I cannot tell you what real



joy those simple gifts gave me. Then Monday afternoon I gave a party for the servants, kiddies and their parents. We had a Christmas tree 'planted' out in the garden. It was all decorated too. Among the decorations was a toy for each child (thirty-five of them). Just when all the company had come a man with a trained bear came along, so I had him make the bear dance. Then we played games with the kiddies while the parents watched with loving eyes—Christians, Mohammedans, Hindus—all together. Later I gave them all some *mité* (Indian candies). Then the toys were given out and a happy group went on their way with countless salaams. I cannot tell the happiness in that group. That only could be seen, not told, but I do know that I never spent a happier two hours nor pices more worth while. I couldn't talk very much with them but language was not necessary."

Often Miss Schweigert refers to the political unrest in India but always with confidence and trust. At one time "You see, India is extremely unsettled. In Allahabad alone over two hundred arrests have been made—of non-co-operators, as the followers of Gandhi, the great Indian leader, are called. His principle is non-violence, but he himself has said that he has lost control of the mobs. I do not feel any real danger except from mobs, or if the Indian army should mutiny," and again, "Things are very upset here. The Mohammedans have broken away from Gandhi's principle of non-violence. They will resort to guerilla warfare if martial law is declared. No one knows just what will happen next. Things must get worse before they can get better. In six weeks thirty-five hundred people — non-co-operators — were arrested in Calcutta alone; many hundreds here. Each night we wonder whether we'll wake up alive or not. In fact the days aren't safe. But I have no fear; I feel that nothing will happen to me. Why should I fear? God is ever near and taking care of me."

—MARGUERITE FISHER.

Philadelphia.

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### Foreign Missionary Administration

A GENERAL view of Foreign Missionary Administration applying to all denominations is the theme of Chapter III in "The Why and How of Foreign Missions." Believing that a review of how this work is conducted by our own denominational Board may be both interesting and instructive we are going to use some excerpts from Dr. Bartholomew's chapter on Foreign Missions as found in the *Forward Movement Handbook*.

World evangelization is the supreme task of the Church, and because the work is so vast, and the field so extensive, there must be proper organization to accomplish it. For this reason all the denominations have set apart groups of men, or constituted Boards of Foreign Missions, whose duty it is to devote their time to the management of this work.

The Reformed Church in the United States has been assigned as her portion of the world, for the evangelization of which she is directly responsible, sections of the lands of China and Japan, and she hopes sometime in the not far distant future, to open a station in Moslem territory. No two nations are more prominent in the eyes of the world today, nor are any two considered more promising than those in which our missionaries labor. The Foreign Mission Policy of our Church calls for the evangelization of ten millions of people in non-Christian lands. The Board of Foreign Missions is the responsible agency through whom the Church carries on, in a united, wise, and aggressive manner this work in behalf of God and humanity.

Our Board of Foreign Missions is a creature of the General Synod. It consists of fifteen members, eight ministers and seven elders, who serve for a period of six years. These men are chosen for their faith and devotion, their ability and prudence. With the exception of the

secretary and the treasurer, the members do not receive any salary. Their labor is purely a labor of love.

The Woman's Missionary Society of General Synod is an auxiliary denominational agency, working with the Foreign Mission Board, and sending their money to it for administration. The Woman's Society, also has two representatives who attend the meetings of the Board.

The Foreign Mission Board as the servant of the Church is not alone responsible for the success or failure of the work abroad. The Church must provide the workers and the funds for their support. The Board *directs*, it cannot *do* the work. The duty of the Board is to keep the Church in touch with the work, and to inspire the people with the spirit of larger giving.

The executive officer of the Board is the Secretary. Dr. Henry H. Jessup says: "Among the hardest working men in the missionary ranks are the secretaries and treasurer of the Board." The Board receives large sums of money which must be properly acknowledged to the giver; numerous and varied accounts must be kept; payments must be made through the great banking houses of Europe and Asia; heavy correspondence must be carried on; investments in real estate and buildings must be made; in fact, the Secretary's office is a veritable hive of industry, reaching out into many lines. The Board regards the administering of finances as a sacred trust, and every precaution is taken to secure reliability and accuracy.

By a Mission we mean the body of missionaries on the field. The Mission directs the work on the field, plans for new work, and passes on the annual budgets of expense. It locates the missionaries, and employs the native workers. The funds are sent monthly by the Treasurer of the Board to the Treasurer of the Mission, who disburses them and accounts to the Board for them. The Secretary of the Mission transmits the minutes and all items of business demanding action by the Board to the Board's Secretary.

How does the Board of Foreign Missions finance the work? Our Board adopted the Budget system, which is

raised by an apportionment on a per capita basis which is laid by the General Synod on the district Synods; they in turn to distribute the amounts among the several Classes, and these again divide the amounts among the individual charges. These offerings reach our treasury through the treasurers of Classes and Synods.

The Woman's Missionary Society of General Synod, including the Young Woman's Missionary Auxiliary, co-operates with the Foreign Board in the support of some definite work on the field,—the Board directs the work, but the women support it. For example, the Ziemer Memorial Girls' School in Yochow, China, faculty included, is supported entirely by the women. The amount of work the women can assume is determined by *membership, and budgets paid in full.*

Special gifts from individuals, societies, Sunday Schools, and congregations are also a helpful source of income to the Board. Some congregations assume the full support of a missionary; some provide scholarships in our schools in Japan and China for worthy native boys and girls; some support outstations; and some help to build chapels.

Three outstanding needs confront our Foreign Mission Board:—

- I. The world's need of Christ.
- II. The Board's need of funds.
- III. The Board's need of young women to go as doctors, nurses, and teachers.

Our Young Woman's Missionary Auxiliary must help to meet these needs. Are you willing to do your part?

### Sweet Hour of Prayer

**B**ETTY, Helen, Clara and Esther, young girls, are sitting together in a comfortable group.

*Betty* hums the first part of "Sweet Hour of Prayer" softly to herself, then she says: "You know I'm so glad we sang that song this afternoon. It always makes me feel so much the sacredness of prayer."

*Clara*—"Yes, you know what I was thinking just now? It seems to me that prayer is the most wonderful privilege we

have as Christians. Just think, we can go to God and talk to Him about all that is in our hearts just as we can go home and talk to our own daddy of anything at all."

*Helen*—"And you know there is something else we ought to remember at such a time as this; and that is how much we owe our parents who brought us up in Christian homes and taught us to pray when we were just tiny tots."

*Clara*—"And just think how many girls there are in this city, just lots of girls we go to school with, who haven't come from Christian homes. So many of them never pray and I bet they never look inside the Bible."

*Betty*—"I guess lots of them haven't even a Bible to look into. The Bible's an old-fashioned book, you know, and going to church isn't exciting enough for those girls. All they think about is having a good time."

*Esther*—"Well, don't we have a good time? Wasn't it just wonderful a while ago when all those women were praying and you felt as if God were just standing right beside you? And don't we have social good times, too, at our Y. W. M. A. meetings and at C. E.?"

*Helen*—"Of course we do. And that's what we've got to make the other girls see. They'll never come over to our side until they do see it. But how can we make them see it? I've thought about it so often. Sometimes I've even talked to the girls; but all you can get as an answer is that they make fun of you and call you 'old fogey' and try to get you to go out with them to land knows what kind of a place to have a good time."

*Esther*—"We can do it just the same. At least we can make some of the girls see it. Talking alone doesn't do much good. Doing your work right, living straight, keeping away from their rotten amusements won't help alone, because they'll never even notice it. They're after a good time, and they're pretty apt to go where they think they can get it. We do have a good time. We are happy. Can we make them see it? I believe we can. We can do it by always letting them see how happy we are, by joining in all the harmless good times at school, by showing that

we get fun out of our work, by never being grumpy and grouchy, by loving them and being nice to them; oh, there are so many ways. Just let's try it, girls, all four of us. Let's let our happiness so shine in our faces and in all the little relations of our lives that the other girls will just have to see it. That's the only way to help those who are looking for happiness in the wrong place. Just show them that we have happiness and that we know the right place to get it."

All four girls rise, saying: "Let's do it."

MARGARET STRACK FISCHER.

Indianapolis, Ind.

### Outline of World Friendship, Inc.

By MRS. H. N. BASSLER

#### CHAPTER V—PLANTERS EXTRAORDINARY

Scripture—Romans 10:11-15

- I. *Preaching the Gospel.*
  - Pioneers.
  - Evangelists.
  - Individual teachings.
  - Itinerating tours.
- II. *Organizing the Church.*
  - Indigenous church.
  - Stewardship.
  - Ex: Khushal of Baroda, India.
  - Self-propagation.
- III. *Training Native Leadership.*
  - Education.
  - Experience.
  - Conference.
  - Institutes.
  - Bible Schools.
  - Theological Seminaries.
- IV. *Christ at the Center.*
  - Serve in His Name.
  - Work in His Power.
  - Labor because of His Love.

Use leaflet by Julia Hall Bartholomew, "At Work in Japan." Show the growth and development of our work there, pointing out the efforts we are making to train native leadership. Information may be found in the "Forward Movement Handbook," p. 33. Establishing the Church is the main objective of the missionary enterprise because it is the only agency appointed by Christ to carry out His purpose of building the Kingdom of God upon the earth.

"The Fulfilment of the Prophecy," by Clara A. Shuey, should be read at the close of the teaching of this chapter. All leaflets in the Program Packet may be effectively used with this book, and add variety to the programs.

### A Happy and Successful Year at Ziemer Memorial Girls' School

(Report presented at the 1921 Annual Meeting of the China Mission.)

THE past year has been a particularly happy one in the history of the Ziemer Memorial Girls' School. In the first place the peace and order which we have enjoyed under the Southern government have enabled us to bring our year's work to a successful finish. For the past few years, epidemics of various diseases, among the students, have greatly interfered with their studies. This year, however, we have been singularly free from illness, and the girls have, therefore, made greater progress in their work.

The school year began last September with commencement exercises, when six girls were graduated from the Higher Primary, or Grammar School. Three of the six graduates are continuing their studies in our High School, two are teaching in our Day Schools, and the last has entered a school in Changsha. One of these girls, in competitive examinations, with pupils of about forty other schools in Hunan, came through with second honors, as did also a pupil in the Primary Department.

During the year 105 pupils were enrolled in the boarding school, but the average each term was only 95. A number of new pupils came to us from our out stations, showing that the needs of the girls are being recognized in places where the Gospel is preached. It was a surprise to us to have so large an enrollment, considering the poverty caused by the thorough looting last year of Yochow.

Our staff of Chinese teachers was greatly weakened by the resignation of two and the dismissal of a third. We were unable to find teachers to take their places, but the teachers who remained, stood by us nobly, and willingly took on a number of extra classes, and so made it

possible for the work to go on as usual. In the spring we added a nurse, a graduate of the Yale Training School, to our staff. She fills a long felt need, not only treating all ordinary cases of illness, but also seeing to the general cleanliness of the school, and teaching several classes in hygiene.

The physical side of the girls' education was not neglected. There were the usual daily drills and frequent walks into the country. The girls themselves showed a new interest in their sports, due to the athletic meet which took place early in June. All the government schools of Yochow district united in holding this meet, and invited our pupils to take part. This was the first athletic meet ever held in Yochow City, and so created a great deal of interest. About two thousand pupils participated in the games and drills in which our students compared favorably with those of the government schools.

As a result of this meet, a great many Chinese have become interested in our school and we have had frequent visitors. We are glad to come into friendly relations with the other schools of the city.

*Never for a moment do we lose sight in our schools of the real reason for which we have come to China.* Every effort is made to win pupils to Christ. Daily prayers, Bible classes, Christian Endeavor societies are all conducted with this end in view. During the year Miss Ammerman taught two catechetical classes with an enrollment of twenty-three. In the spring our hearts were made happy when ten pupils were taken into the church, eight by baptism and two by confirmation.

Our day schools are an important feature of our educational work. We are glad to be able to report great progress in these schools under the able supervision of Miss Firor. These schools are now four in number, a new one having been opened at Hwa Yung. In these schools there is an approximate enrollment of 150 pupils. In June, for the first time in two schools, pupils completed the regular three years, and are now ready to start their course in the boarding school. A scholarship has been granted to the

pupil attaining the highest average in each of the schools.

Besides the four day schools, we have also a kindergarten, with an enrollment of fourteen. This year six pupils finished the course of two years and were granted certificates.

With gratitude to our Heavenly Father for His guidance, and with the hope that our school may be the means of winning many girls to Christ,

We are, respectfully yours,  
GERTRUDE B. HOY.

(Continued from Page 155)

Presbyterian Churches, the United Presbyterian Church, and the Canadian Presbyterian Church. Dr. Arthur J. Brown says: "I have long noted with hearty appreciation and admiration the distinguished wisdom and fidelity with which you have discharged your responsible duties." Dr. W. B. Anderson says: "God has called you to be a Missionary Leader during two decades that have been wonderfully significant in the development of the cause of Foreign Missions. You must look back with satisfaction upon the hearty co-operation of your Church in all efforts that have been made toward united action and co-operative endeavor. You must rejoice, too, in the noted advances that have been made in your own denomination during the time of your secretaryship."

Then follow letters from the United Lutheran Church and the Northern Baptist. Dr. Frank Mason North, Secretary of the Methodist Episcopal Board of Foreign Missions, who was formerly President of the Federal Council of Churches, writes: "I have often marked what has seemed to me to be your pleasure and satisfaction in the companionship in service which has been afforded by these groups of earnest Christian men and women. Yours has been the charm of friendliness, the serenity of a gentle and a quiet spirit."

There are here beautiful messages from

the Secretaries of the Boards of Southern Methodist and Methodist Protestant Churches, of the American Board of Commissioners for Foreign Missions, the Disciples, the Evangelical Association, the United Evangelical Church, the Evangelical Synod of North America, and of the United Brethren Church. There are also quite a few letters from individual missionary leaders.

The Secretaries of the other three Boards of our own Church, Drs. Schaeffer, Miller and Meminger extend warm, cordial greetings and congratulations, and I have taken the liberty as Secretary of the United Missionary and Stewardship Committee of General Synod to add a message of greetings and best wishes.

I wish that there were time to comment on these letters. There are constant references to Dr. Bartholomew's ability as a leader and his genial and kindly spirit, as well as to the great advance our Church has made in its Foreign Missionary work during his secretaryship. No honest man will do anything he should not do in order to win favor; no true man will do, or leave undone, any duty because of the way it might affect others' opinion of him; any man, however, must appreciate and be encouraged by the sincere, high esteem in which he is held by his fellows. Dr. Bartholomew, I know you will read these letters many, many times and cherish them as one of your greatest treasures. I have great joy in representing the Secretaries of other Boards of Foreign Missions, and in handing to you this wallet filled with letters and stamped with letters of gold.

### Our Honor Roll

Each of the following named persons sent ten or more *New Subscribers* to THE OUTLOOK OF MISSIONS during the past month:

MRS. R. BRIGGE, Akron, O.

MRS. H. B. DUNN, Huntingdon, Pa.

MRS. P. W. OBERHOLZER, Terre Hill, Pa.

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**"I find *The Outlook* very interesting, and since attending a Missionary Conference doubly so.**

**"Bethlehem, Pa.**

**"Vesta Steager."**

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*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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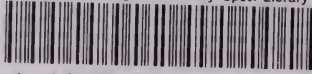
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